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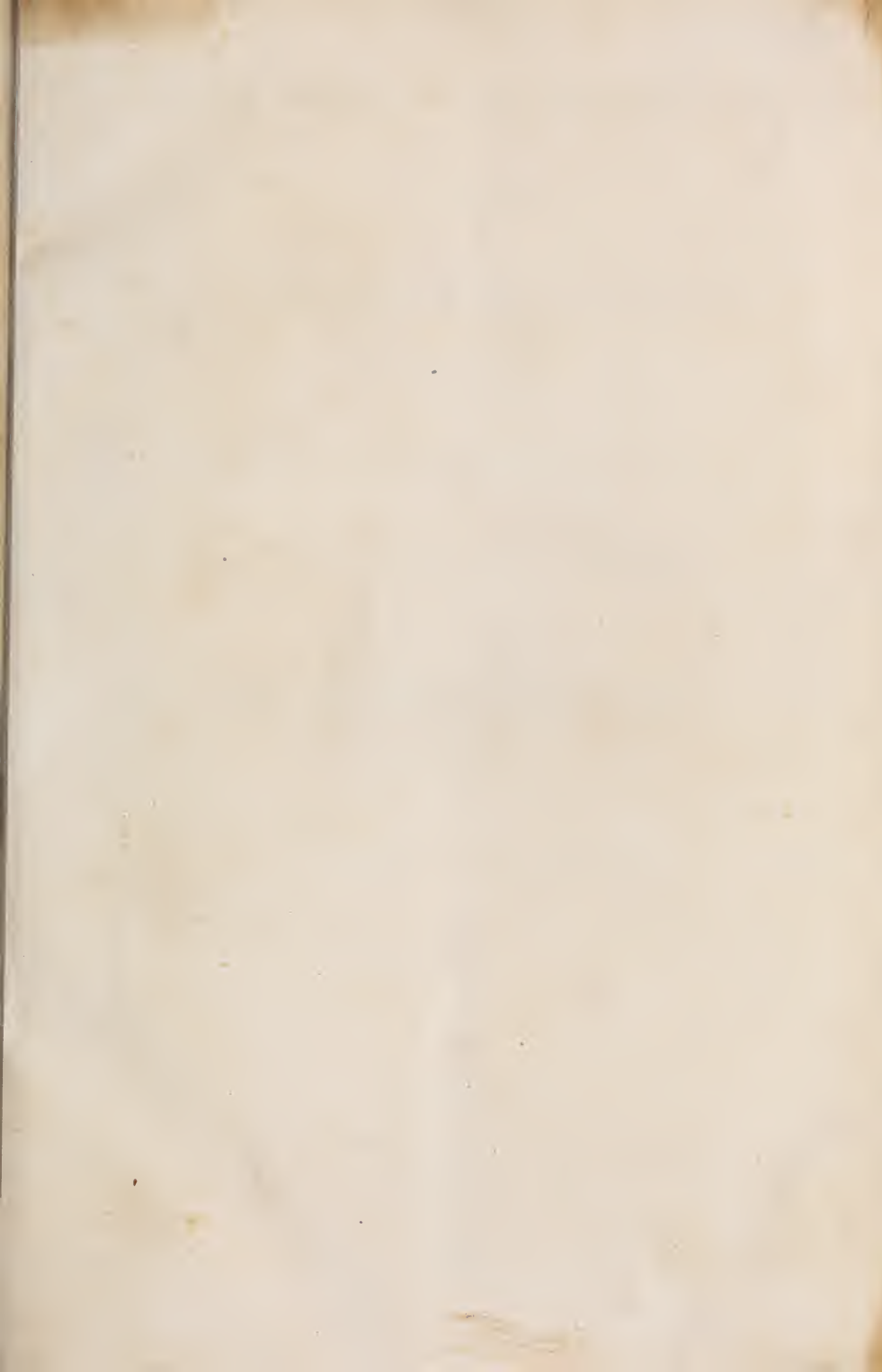
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# The Spirit of Missions;

EDITED FOR

## THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. XII.

MARCH, 1847.

No. 3.

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### Domestic Missions.

A slight alteration of circumstances would make the speech which we give below equally applicable to our own affairs. It is an earnest appeal for those who have left the *home* altar, and the *home* hearth, to take up their abode in the unbroken forests, or the boundless prairies of the West. The motives which induce this removal may not in all cases be the same as those which actuate persons to emigrate from the Old World, but whatever may be the cause, the responsibility to us is the same, and the command is imperative "to do good, and to distribute, forget not;" the incentive a powerful one, "for with such sacrifices God is well pleased."

SPEECH OF THE REV. ERNEST HAWKINS, AT A LATE MEETING OF "THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS."

The Rev. Ernest Hawkins (Secretary to the Society) was called on to second the resolution. He was glad that the resolution was conceived in terms calling for strong support from the city and University of Oxford, for, from no one place in the whole earth was support more justly due, or could be called for with greater propriety. The city was highly privileged in possessing within itself a learned University, and the members of the University, or many of them, by the abundance of the good things they possessed, their responsibilities were greatly increased. They possessed many good things, and enjoyed the endowments of their liberal forefathers, while their brethren in the colonies had scarcely wherewithal to build a school; here there were magnificent chapels, while there they had nothing but a log cabin. In Oxford they had magnificent libraries, while there they

could hardly procure the simplest elementary books; and they were bound to impart to others of the good things they possessed. There were numerous foundations in that University where young men were preparing for the Church, not in England only, but the whole world. The territory of England was no longer what it was in the time of Elizabeth, with a population of four or five millions; now England was everywhere. Look at her valuable possessions in the New World; but England was not in America alone. She was also in the West India Islands, in New Zealand, Tasmania, India with its hundred millions, China, and now was taking possession of the large island of Borneo, four or five times the size of our own, under the guidance of that heroic man, James Brooke. The responsibilities of the empire were not confined to the people of this island only; by colonization and conquest we were sending our people everywhere, without caring for their moral education or religious nurture. Oxford was more

than any other place bound to see that this was remedied, and he was glad to witness one head of a house after another rising and calling their attention to the subject; and he was particularly pleased with the remark that their young men possessed heart, possessed ability, energy, and enthusiasm to join in the task. The colonization that was carrying Englishmen all over the world was not carrying out all classes; we were sending out to our own colonies forty thousand persons every year, on an average of the last twenty years. And who were they? Not the aristocracy—not the gentry—not the merchant, or the well-endowed tradesmen; but the poor agricultural laborers and artisans, who were actuated by no spirit of enterprise. The science called political economy, had taught that there was a surplus of population in England, and practically, for these poor men it was true, for they were thrust out from their native land to find a shelter in the woods of Canada or the pasture lands of Australia; they quitted the crowded cabins of the emigrant ship to land on the quays of Quebec or Montreal, exchanging the scarcity at home for plenty abroad, but destitute of the moral blessings of their own land. He was fond of putting before an assembly of educated persons the fact that they were almost depriving these poor emigrants of a right which they inherited in this country, whose cathedrals and schools were built for them; not for those who were as rich as the builders, but out of love to God, and for the benefit of the poor. And all these they must leave behind,

"That they may raise an independent shed,  
And give the lips they love unborrowed bread."

There they possess no school, no Church, no clergyman, to offer the consolations of his sacred calling in sickness or sorrow; advantages which, however lightly they held them at home, they bitterly regret the want of in that new land. It was utterly impossible to listen as they had to the condition of the fishing settlements on the stormy coast of Newfoundland, where hundreds were left to perish in their ignorance, without a desire for the alleviation of so much misery. England began to be a coloni-

zing country more than two hundred years ago, and about one hundred and fifty years ago this Society endeavored to find means to send after and secure to the emigrant the ministrations of religion. They possessed two of the richest gifts that man could enjoy; a religion derived directly from our Lord and his Apostles, and a Church founded on the Apostolic model—a rich jewel in a rich casket. Their ships supplied them with the means of conveying instruction, and their language also which was becoming universal. Was their attachment real; did they want the Church of England to prevail? If they did, it would not do to talk only of their admiration and love, but set about planting her foundations firmly and well in their new colonies. The Bishop had told them of the exertions and difficulties to be met with in his diocese, and the Vice-Chancellor had told them of a Separatist Society which raised annually double the amount of their funds. Those who were jealous of our pre-eminence, who wished to undermine our power and influence, went to the colonies for the purpose. A seventh part of the earth's surface had been committed to the charge of Great Britain. The Queen of England swayed her sceptre over a seventh part of the territory of the earth, her people were extensively engaged in commercial pursuits, her literature was becoming the literature of the world, and the empire had altogether attained a degree of eminence unequalled even by Spain at the highest pitch of her grandeur. But if they did not use their privileges better, three centuries hence they might be of no more consideration among the nations of Europe than was Spain at present. A mighty impulse for good or evil might proceed from that place, for the patriarchs and founders of future nations were among that Anglo-Saxon people who crowded the banks north of St. Lawrence, and the plains of New Zealand; and this city and University of Oxford possessed the means which might affect whole generations and successions of men, and this was a solemn and an affecting thought.

The Bishop of Toronto, who had labored in his diocese for forty years,



could have told them that his clergy during that time had increased from five to one hundred and fifteen, but that the population had increased in a larger proportion. He received from 20,000 to 30,000 poor emigrants annually into his diocese, which is larger than England, and required at least a hundred Missionaries to supply but a portion of the wants of the people, whose children were unbaptized and ignorant, and whose children's children would be still more barbarized.—Thousands and tens of thousands among them were without a knowledge of the name or office of our Saviour; and he had counted thousands in a census who were put down as of no religion at all. The Bishop of Montreal (and he believed there were some of his name still in that University) could tell them that though there were many richly-endowed colleges in Oxford and Cambridge, he could barely raise funds for a lodging for a few students, and the salaries of a professor and teacher. In New Brunswick, the Bishop of Fredericton, a member of the college of their Vice-Chancellor, whose diocese was a province as extensive as Ireland, could tell them that he had seen the graves scattered about the road-sides, because there were none to care for the sick, and none to bury the dead. The Society had supplied twelve vacancies, and twenty more could be placed there with advantage, but they had neither means nor men. They might have learned from the Bishop of Australia that, but for the influence of this Society in his diocese, ten times as large as England, the whole population would have apostatized from Christ. The Bishop of Tasmania could have told them that 50,000 convicts formed the main population of his island. If the Bishops of India could have been present, the Bishop of the southern province could tell them that he has now under his care 50,000 persons, native Hindoos, where a few years since it was esteemed impossible and hopeless to get a single convert. But he would not claim all the credit for that Society; the Society for the Propagation of the Gospel had about 16,000 baptized converts, and the Church Missionary Society also a large number, but both Societies were

acting together. By the accounts from the Tinnevely Mission, there appeared encouragement enough to proceed, a tenth part of the whole population having been converted, and they had only to proceed with energy and with more means for the whole province to become a Christian country; and it could no longer be said, in the language of Burke, that if the power of England were by some hurricane to be swept from the land, no monument would remain of its greatness. In these matters they must adopt the military maxims of Napoleon, march their column to one point, take possession of that point, and through that work on the surrounding neighborhood. They were not, however, without topics of encouragement, when they looked back to the time of one of the greatest ornaments of that University—Reginald Heber. What was the state of the Church of England abroad, not more than twenty-three years ago, when he went on his self-denying commission, devoting himself to the work of conversion of the natives of India, sacrificing himself, tearing himself from the home he loved, the friends who were endeared to him, the parents he revered, following his Master's example, and going forth to seek and to save that which was lost. At that time there were only three colonial Bishops, including himself—now they were sixfold multiplied. There were then only two in North America, and one in India. Now they had four for Australasia alone, and more were to be created. The Church was being put into a greater state of efficiency, and its organization completed. The Church was becoming in those places complete and independent; making greater exertions in all the North American dioceses for supporting the Church Society, and building churches; pursuing these objects regularly and systematically; making quarterly collections, which are all sent to the central Society. Grants of lands were also being made, which were perhaps of not much value just now, but would be of greater value hereafter.

The Society was watching with great satisfaction the growing independence of the Church abroad. Let the colonies

be separated, if it should become necessary, but they would have become possessors of a great gift and rich inheritance—the Church of their fathers. Thus the United States was at present deriving the advantages of the previous labors of this Society for a hundred years. The Bishop of Newfoundland had earnestly stated that he wanted men, and they saw the moral demonstration of truth in his face, and in his anxiety not to act on the ardent and enthusiastic temper of young men. If, indeed, the colonies were to be saved to the Church of England, if the multitudes of their inhabitants were to be saved from becoming a prey to the Church of Rome, they must emulate the zeal and the persevering character of the Church of Rome; they must lose something of their reserve, their dignity, and their coldness, and, above all, not lose themselves in the swamps of controversy. They would then show something more like Christian heroism and self-denial, doing worthily in their generation, and convincing the world that they were not apostates from the faith committed to them, but were active in doing the work of the Apostles. They had had names in the Church of England that might be referred to with pride. Bishop Berkeley, a man endowed with the highest powers of intellect, and possessing high emoluments, professed himself ready to give up his

deanery in Ireland, for the purpose of teaching poor savage children, in one of the islands of the South Sea; and his enthusiasm was caught by three Fellows of Trinity College, Dublin, enjoying, at least, £100 a year each, who were ready, if allowed, to accompany him for a pittance of £40 a year. The Bishop went forth on that expedition; but he was balked by the want of sympathy of the minister of the day. The condition of the colonial Bishops at present might be something more attractive, but there were still many humble ministers going forth of whom little was known, but who were yet deserving of mention. He might not mention Bishop Selwyn, but he would mention Thomas Whitehead, of St. John's College, Cambridge, who went out in a humble capacity, satisfied to sink into a premature grave, if he might give his testimony to the truth. The city and University he was happy to see acting together in this great work, and putting an end, if an end were not put already, to all dissensions, and bringing their hearts together in one holy enterprise. He would conclude in the words of a Bishop of North America, "Oh, that God would give the English Church grace, that instead of biting each other, they would fight against the great foe of all that is good and honorable, so would their wealth not be unreasonably wasted, nor their talents thrown away."

## Missions (GENERALLY) in the West.

### REPORTS OF MISSIONARIES.

#### Wisconsin.

*Indian Mission at Duck Creek —*  
Rev. SOL. DAVIS.

"The Missionary to the Oneidas reports, that within the last six months he has performed the following services, viz: Officiated regularly on the Lord's day (except twice, when absent at the call of the Bishop,) baptized fourteen infants, administered the Holy Sacra-

ment of the Lord's Supper eight times, buried one. The school has not materially changed since last report. Five persons have been added to Holy Communion, thereby increasing the number to one hundred and sixty."

#### Arkansas.

*Fort Smith—*Rev. C. C. TOWNSEND.

"The services out of the parish have



been performed at Fayetteville, Cane Hill, and in my school room, on the Prairie, between Van Buren and Fort Smith. My pupils in the Mission school amount to twenty-eight day scholars and boarders, eleven of the latter. Our services and hymns are used in the school twice a day, and my pupils take a great interest in them. We need some small prayer-books. It will be observed that the number of services has not been as great for the last six months, nor the distance travelled. This must be attributed to the sickness which has afflicted me since July last. Still I find cause for devout gratitude to God. I am still subject to chills and fever, but manage, by God's blessing, to attend my daily duties, and Sunday services, when not confined to my bed. Our services are well attended in both places, but the congregation at Fort Smith has been greatly diminished by the departure of the officers and their families. The Church has a permanent footing in both places; has survived the onset made by her enemies; and so long as our services can be sustained here, they will be attended and appreciated. The Bishop writes me that he has recommended to the Committee to reduce the salary to \$450, leaving \$50 to be raised here. I hope this can be done next year, but rather than attempt it now, I would relinquish \$50, though, in fact, my circumstances rather suggest the propriety of additional help.

But I am in the vicinity of kind-hearted friends, and have a people who do all they can for us."

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#### Texas.

Matagorda—Rev. C. S. IVES.

"The printed circular and your affectionate letter of August 29th, have both reached me. I am very happy to hear from you, for my mind, which before was ill at ease in reference to my situation, is now quiet. Concerning my field of labor, every thing in reference to the welfare of the Church and the success of my own endeavours, is as promising as at any period since I have been here. The same harmony and unanimity prevail among the people that ever have since I have been with them,

and though not educated in the Church, they are as willing to see her grow and prosper. There is not, however, as much practical godliness among us as I could wish, yet, in this point of view, things are quite as favorable now as at any time during my residence here.

My Sunday school was never before as flourishing as it now is. We number fifty scholars. But here again is a drawback common to Missionaries, which is a want of teachers; we have but six. I have a fine interesting Sunday school among the slaves, taught by my wife and a lady of the parish. The school under my care is as useful to my people as ever before, and perhaps more so. Whether my health will enable me to bear the labors I now perform, until the means of the community will be such that I can by others be relieved from teaching, or at least be aided in it, is very doubtful. If my strength shall fail, so that I am obliged to give up the control of the education of the young of the place, and the Church does not come to the rescue, I shall certainly leave here; for I will not remain and see the education of the rising generation pass from under her control.

I hope some clergyman can be found soon to come out and labor in Brainerd county. The field is a fine one. They will themselves raise at least \$600 in the county, which, together with what the Missionary Society has appropriated, will support a clergyman with a family. They wish a middle-aged man and a married one. Do not send one *at all*, unless he has *good common sense, respectable talents and learning, and industrious habits*, and is willing to "*endure hardness, as a good soldier of Jesus Christ.*" Such an one will found the Church *broad and deep*, but any other will only fritter away the finest prospects. They are urging me to remove there, and I doubt not would raise me \$1000 a year, including what you offer, but I shall never make another change if I can avoid it. My income there would be much more than here, and my labors far lighter, but I can never again break ground if there is any other way before me."

**Mississippi.****Hernando—Rev. A. MATTHEWS.**

*Not received at the time of publishing the other reports from this diocese.*

"The Missionary officiating at St. John's, De Soto county, Miss., and at Hernando, begs leave to state, that since his return from the East he has nothing of interest to report.

The parish of St. John's is doing as well as may be expected until the surrounding neighborhood may be settled more closely. The female school, established in that parish, has done well, and being under the management of Episcopal teachers, will, we hope, contribute to the prosperity of the Church. The Sunday school has also exceeded our expectations.

The Church at Hernando is not yet out of difficulties, for want of a title to the lot on which it is built. The gentleman authorized to make the title is to be here this month, when we trust we will be able to pay the debt and get a clear title. If we can rely on the

promises made, we hope in the course of the coming spring, to get it in comfortable repair. Your Missionary trusts that these things will take a more favorable turn. Hernando has been a hard place in which to establish the Church. So soon as this church is out of debt, and in comfortable repair, a good opening presents itself in Hernando for a good school, either male or female, particularly the latter. A clergyman and his lady, who might be willing to take charge of a female school, might not only promote the welfare of the Church, but his own private interest. To such an one, I would give up the charge of both parishes at any time.

A young lady in Troy has engaged to play the organ in that place, a whole year, and to furnish our little village church with a bell.

This was the most liberal act I met with on my tour. The Philadelphia Female Prayer-Book Society, through Miss Smith, their president, furnished us with eighty prayer-books, to be disposed of for the benefit of our destitute church."

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**Germans.**

In consequence of an application from the Bishop of Kentucky to increase the appropriation, or in some way aid him in establishing a Mission to this portion of the population of his diocese, the following Resolutions were passed by the Committee at their meeting held Dec. 7th, 1846. We have postponed mentioning this circumstance, not from any want of interest in a subject of so much importance, but because we wished to be enabled to speak at some length, and to present some facts perhaps unknown to many of the members of our Church. The opportunity has arrived, now that the reports from Missionaries are all published, and in answer to the letter containing the resolutions in question, the Bishop has furnished us with some valuable information.

**RESOLUTIONS.**

*Resolved*, That ——— dollars be added to the appropriation made to the Diocese of Kentucky, as a provision for the support of a German Mission, the same to accrue so soon as the Bishop shall report to this Committee the establishment of such Mission within the bounds of his Episcopal authority, the appointment of the Missionary to be made in accordance with the rules of this Committee.

*Resolved*, That the letter of Bishop Smith, together with that generally of German Missions, be referred to the Indian Committee.

*Resolved*, That the Treasurer be instructed to open a special account in favor of German Missions.

Diocese of Kentucky,  
Jan. 23d, 1847.

To the Secretary of the Domestic Committee, &c.

Since the spirited and very encouraging response of your Committee relative to special Missionary efforts amongst the Germans in this country, I have been using my best efforts to become better acquainted with their numbers and their religious condition, sympathies and prospects, that, if possible, I might aid in giving steadiness and direction to the enterprise commencing in their behalf.

Mr. Straiter, who, since I last wrote, has been admitted a candidate, seems to be in possession of ample and correct sources of information; and I proceed to transcribe some memoranda, prepared by him, at my request, embodying the whole, although with regard to the Eastern cities, you may be in possession of still more recent data.

"Number of Germans in the principal cities of the United States:

Boston, 3,000; New-York, 80,000; Philadelphia, 60,000; Baltimore, 30,000; Pittsburgh, 18,000; Cincinnati, 35,000; Louisville, 8,000; St. Louis, 20,000; New Orleans, 25,000.

Texas probably already has 40,000, making in all 319,000—and including the old and recent rural settlements, between three and four millions."

I have conversed with Mr. Straiter with regard to the religious preferences usually developed in this country; and he assures me that the far greater part are most thoroughly and carefully instructed in the great principles of Christianity, agreeably to the usual methods of preparation for confirmation in the Lutheran Church; that if withdrawn for a time by the indefatigable labours of the Methodists, the more substantial portions of the population feel no sympathy with exciting measures, and retain the most reverential and devoted feelings towards a Liturgy, Confirmation, and the Great Fasts and Festivals of the Church. With regard to one-third of the German population of the West, he is of opinion, that, if acquainted with the true character of the Epis-

copal Church, they would give it very decidedly the preference over any American Protestant denomination. And considering that the supply of educated Lutheran clergymen is so deficient, and that the imperfectly educated too often lean towards the extravagances of the Methodists, he is clearly of opinion that a very wide door of usefulness is open to the Church in this direction; and that in truth nothing remains, but that the young people should fall into the hands of ecclesiastical enthusiasts and levellers, unless the Church should extend her seasonable aid.—Mr. Straiter also made me acquainted with a state of things amongst the German Catholics of Cincinnati, well known to him, quite similar to that out of which the movement of Ronge in Germany, and of certain Germans lately in N. York, must have grown—an utter disaffection with Rome—a tendency, perhaps, to irreligion and infidelity; but such a movement on the part, he thinks, of six thousand out of eighteen thousand German Catholics, as would unquestionably land the more sober and religious amongst them in the Episcopal Church, could they only be correctly informed with regard to our doctrines, discipline, and usages. And at this distance, it strikes me very strongly, that if we had had a few prudent and sagacious Missionaries abroad amongst persons of this class in New-York, that almost the only sad and perhaps fatal deficiency in their movement, would have been supplied by our ministry of Apostolic succession.

I have only to add, that our joy and that of many of the Germans here is very great, that the German Prayer Book is nearly or quite ready to be issued from the press. And would humbly request, that, as soon as so many are bound, fifty copies of the cheapest edition may be forwarded to Mr. Solomon Grant, Bookseller, Louisville, on the usual terms of sale, and if the trade should not feel authorized to take the sale upon themselves, we must make our Diocesan Missionary Society accountable for them.

Very truly, yours, &c.,

B. B. SMITH.



## The Jews.

The astonishing movement among the Jews throughout the world is one of the most remarkable signs of the eventful times in which we live. That a people who have been for so many centuries spell-bound, as it were, in the enslaving and superstitious system of Talmudic and Rabbinical law, should at length begin to manifest a strong determination to throw off the burdensome yoke, and return to a simpler and purer system of faith and worship, affords cheering encouragement to the Christian Church to hope, that the day is not far distant when they will begin to examine, with more unprejudiced minds, the evidences of that religion which sprang up out of their own, and embrace that salvation which is of themselves. The origin of this remarkable movement may be dated at the commencement of the efforts of the London Society for promoting Christianity among the Jews in the year 1809. Christians in Great Britain, about that period, began to feel an interest in the spiritual welfare of this long neglected class of people, to devise means of approaching them, and of enlightening them, not only in the truths of Christianity, but also in the errors of their own religious system. A Society was formed to secure united effort, and a plan of operation adopted. Lectures were first delivered, which the Jews were invited to hear. But this measure only reached those few who, from curiosity, or some other cause, might be inclined to listen to them. A public discussion was next proposed, which was accepted by them, and a long debate ensued, in which, as usual, too much personal feeling was displayed, and victory rather than truth seemed to be the aim at least of one party. Missionaries were also employed to preach to them the Gospel—and the press was resorted to to spread before them the evidences of a Messiah come, and the errors of modern Judaism. All these means have, by the blessing of God, produced a gradual and powerful effect. Multitudes who had no means of examining their own system, and no ability to detect its errors, (having from their earliest life been taught to regard the Talmud as of equal authority with the law and the Prophets, and the only true expounder of both,) were enabled to see the error of this opinion, and have renounced it. The work of the Rev. Dr. McCaul, entitled "Old Paths," has been eminently successful, perhaps beyond anything else that has been written, in extending among the Jewish people a deep conviction that the whole Talmudic system is a burdensome and unauthorized yoke which their Rabbis have imposed upon them, and that it is perfectly lawful to endeavor to free themselves from it. While many have renounced it openly, and have turned to the Gospel as a more rational and spiritual explanation of the law, and have become disciples of Christ, others, who have not felt the power of Gospel truth, and who have been unwilling to abandon their nation, have called loudly for reform—have demanded the removal of the burdens under which they have so long groaned, and are taking steps to secure this object. As might naturally be expected, such a movement meets with strong opposition from the older part of the nation, who are unwilling to de-

viate in the least from the faith and practice of their forefathers, but they are unable to resist the swelling tide of feeling which is bearing the rising generation forward toward the development of a new system of Judaism, which threatens entirely to supplant the old. Christians look both with hope and fear at this new movement:--with hope, that in rejecting the Talmud, they may embrace the Gospel--with fear, lest in freeing themselves from their old yoke, they reject all restraint and plunge into lawless infidelity. And the fact cannot be denied, that to many of these reformers, the Rationalism of Germany is more congenial than the Gospel of Christ.

Such being the state of the Jewish mind, there is a strong reason why the Church of God should, with greater zeal than ever, cultivate this hitherto unfruitful field which for so many ages past has not yielded her increase, and in this age is now only beginning to bring forth some fruit to the glory of God. So far as we can judge, the Gospel of Christ, and that alone, can ward off from that unfortunate people a greater evil, if possible, than Rabbinical Judaism, viz: German Rationalism; and we rejoice to learn that our Mother Church, fully aware of this crisis in the history of that people, are untiring in their efforts to give it such a direction, as shall be for the glory of God and the triumph of the Gospel. Having with her various labors shaken them loose from Talmudic bondage, she is now striving with all her means to introduce them into the liberty wherewith Christ makes his people free.

In imitation of her example, our Mission has been established, and is now in full operation. As it is in its infancy, being scarce three months old, it cannot be expected that we can speak of much yet accomplished. The number of Israelites who attend the services, varies according to circumstances. The number of communicants is six, five males, one female. This is the day of small things, which we are commanded not to despise. The Church which has established, will undoubtedly sustain this undertaking, and provide this infant enterprise with every thing necessary for its support and growth. Her alms and prayers are confidently expected in its behalf. And as the season is approaching when her united prayer ascends for this ancient people, that God will "take from them all ignorance, hardness of heart, and contempt of his word, and bring them back to his blessed flock," what season more appropriate for the discharge of that other part of her work recommended by the last Board of Missions at their annual meeting, viz: that an annual collection be taken up in all our Churches for the support of our Mission established among the Jews.

We shall, from time to time, report the progress of this Mission, that the Church may know with what favor the Most High regards this labor of love to the lost sheep of the House of Israel.

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## Intelligence.

In a congregation partly composed of persons who have not been accustomed to our form of prayer, it is felt as a difficulty that many cannot find the page of the various portions of the service as they occur. To obviate this inconvenience, some friend of Missions has prepared the following "Order for Sunday Service," adapted, we believe, to the edition of the Bishop White Prayer-Book Society, but easily altered to suit any other. It was published in the Banner of the Cross, and a request made that it might be copied into our columns: the paper of that week not having been received at this Office, is the reason why this request has not been sooner complied with. Printed at a cheap rate, and inserted in those Prayer-books distributed by our Western and other Missionaries, we conceive it would be found very useful.

### ORDER FOR SUNDAY SERVICE.

#### Morning.

(See page 21.)

- 1 { Sentences of Scripture.  
Exhortation to Confession.
- 2 { Confession of sin.  
Declaration of Absolution.  
Lord's Prayer, with Verses.
- 3 { *Gloria Patri*, with Verses.  
*Venite*, with *Gloria Patri*.  
Portion of Psalms appointed,  
(page 177 to 252) or one of the  
Selections of Psalms—page 164  
to 177.  
*Gloria Patri*, or *Gloria in Excel-*  
*sis*, on page 23.
- 4 { 1st Lesson of Old Testament,  
from table on page 8.
- 5—*Te Deum Laudamus*, on page 23.
- 6—2d Lesson of New Testament.
- 7 { *Jubilate* or *Benedictus*, on page 25.  
Creed, with Verses.
- 8 { Verses, two Collects and Prayer  
for *President*, &c.  
\**Litany*, on page 32.
- 9—Psalm in Metre. (page 285.)
- 10 { Communion Service, (on page  
115) Collect.  
Epistle and Gospel for the day,  
(40 to 99.)
- 11—A Hymn.

#### Evening.

(See page 27.)

- 1 { Sentences of Scripture.  
Exhortation to Confession, (page  
28.)
  - 2 { Confession of sin.  
Declaration of Absolution.  
Lord's Prayer, with Verses.
  - 3 { *Gloria Patri*, with Verses.  
Portion of Psalms, appointed,  
(page 177 to 252.)  
Or one of the Selections, (page  
164 to 177.)  
*Gloria Patri*, or *Gloria in Excel-*  
*sis*, (page 23.)
  - 4 { 1st Lesson from Old Testament,  
(page 8.)
  - 5 { *Cantate Domino*, or *Bonum est*,  
(page 29.)
  - 6—2d Lesson from New Testament.
  - 7 { *Deus miseratur* or *Benedic*, (page  
29.)  
Creed, with Verses, (page 30.)
  - 8 { Verses: (Collect for day, page 40  
to 98.)  
\*Collect for Peace, &c., on page  
30.
  - 9—Psalm in Metre, (page 285.)
- ☞ Be punctual at Church and  
join in responses.

### EDUCATION FOR THE MINISTRY IN THE WEST.

The annexed article, which we take from the Banner of the Cross, is on a subject of importance to the Missionary operations of the Church. Men, to labor in the West, or in the South-West, would be much better qualified



by an education in the region, to which it is intended they should devote their services. The plan here proposed commends itself by its simplicity, and is within the compass of many; and we know of few modes to which wealthy churches and individuals, could better devote a portion of this world's goods than by enabling the Bishop to carry on this great work. That part of the letter which refers to the Columbia Institute is a subject of devout thankfulness, and we trust that it will now go on prosperously in its important sphere of labor. To train up the females of the land in the ways of religion, according to the principles of the Church, is second to no object to which Christian talent can be applied. Commending this subject to the prayers and benevolence of the members of our Church who are desirous of aiding, in this way, the cause for which we plead, we would especially direct the attention of our readers to that portion of it which speaks of the spiritual destitution of that section of the country.

"The opening year has been marked by an event upon which I wish to congratulate you and the friends and members of the Church in the South-West. An arrangement has been effected with the Rector of the Columbia Female Institute, for the liquidation of its remaining debt, amounting to about \$2500. This noble institution has thus been saved to the country, and the Church, and we may confidently anticipate for it a long career, under the divine blessing, of usefulness to the cause of sound learning and piety. To the brethren and friends in the East, South Carolina, and elsewhere, who in years past so generously and liberally aided us in our time of greatest need, I wish to offer the expression of renewed and heartfelt thanks. The trustees have given to the Rector a lease of nine years upon the property from and after the first day of July, 1847. He assumes the payment of the debt in bank, and keeps the principal building insured at a sum not less than \$7000 per annum. During the period the Rector has occupied the premises, he has, from time to time, made improvements, by the erection of other buildings, etc., which he estimates at a cost of about \$7000. These improvements become the property of the Institute at the expiration of the lease. The institution is to be conducted on the same plan and principles, and with the same objects in view, as heretofore; only this important measure has been adopted, that all vacancies in the Board of Trustees are hereafter to be filled upon nominations made to the Board by

the Bishop and Convention of the Diocese of Tennessee. This will secure the management of the Institution to the Church. Upon the attainment of an object which has cost so much anxiety and labor, I may well offer you and other friends congratulations, and wish you and them many returns of "*a happy New Year.*"

I wish now, through your valuable paper, to call attention to another matter, which I consider of the utmost importance to the interests of the Church in the South-West.

For some years past, I have kept a school for small boys at my house. The pupils are between eight and sixteen years of age. The effort has been to train them intellectually and religiously, to take care of the heart as well as the head. One object which I had in view in opening my house for a school was to assist young men who were already candidates for orders, or wished to become so. I have four of that description now with me; all of them men of high promise. Three I have ordained since I began my work in this way, who are now actively and successfully engaged in the work of the ministry. These young men I employ a part of their time in teaching, which I regard as a most wholesome exercise of discipline to themselves, and for their services, I give them their board and other expenses or compensation in the way of salaries. To two of the four now with me, I give salaries as teachers, to another his board and clothing, and to the fourth his board. I direct their theolog-

ical studies at the same time. I have in my family *twelve* pupils, and it must be obvious that with so small a number I cannot continue my work without making it a losing business. At all events, I cannot enlarge the number of my theological students. Now what I desire to ask of the members of our Church who are able and desirous of doing something for Christ and his Church in this region is this: 'Will you not provide, or assist me to provide, for the expenses of such young men of good moral and religious character as will join my establishment as candidates for orders or seeking to become candidates?' For \$250 per annum, for each student, I will provide boarding and all other necessary expenses, and direct his theological studies. Some of our large city congregations, it appears to me, might thus greatly aid me in this cause. If any congregation or benevolent individual will become responsible for the above named sum, payable one half semi-annually, I will receive any young man of the required canonical qualifications into my establishment upon their or his nomination, and for the purposes named, that is, to become qualified to preach the gospel. When it is remembered that this state of Tennessee contains of itself a population of at least one million of inhabitants, and

that we have not more than ten clergymen actively engaged in the work of the ministry, it must be perceived at once that it is high time to be making efforts in some way to increase the number of qualified and efficient ministers. And then the whole region to the West and South, as far as the Gulf of Mexico and the Rio Grande, is without any institution under our control for the education of men for the ministry. If the plan which I suggest be thought impracticable, let some other be devised less objectionable, and I will go for it, heart and hand. Necessity I may say, not choice, has led me to pursue the plan which I have been following for the last four years. I will cheerfully exchange it for one more feasible and efficient.

I am here on my way to Mississippi, and if this communication, for which I respectfully ask a place in the columns of your paper and other journals of the Church, shall excite interest enough to prompt to inquiry, letters may be addressed to me for a month to come, say till the last of February, to the care of the Rev. Mr. Patterson at Vicksburg, Mississippi.

Very truly your friend  
in Christian bonds,

JAS. H. OTEY.

Nashville, January 12th, 1847."

(Banner of the Cross.)

#### — DIOCESE OF FLORIDA.

We have not received the Journal of the Proceedings of the Convention of this Diocese, but extract from the Banner of the Cross interesting particulars relative to Domestic Stations and Missionaries.

The Bishop, not being able to be present, transmitted the following

#### ADDRESS.

"Brethren of the Clergy and Laity:—It is with sincere regret that I announce to you, that engagements both of a private and public nature will prevent my being present with you upon the interesting occasion of your Annual meeting. But although absent in body, my prayers shall be offered for you, that the Holy Spirit may preside over your counsels and guide them by his unerring wisdom to such conclusions as shall conduce to

the glory of God and the advancement of the Church of Christ.

During the session of our last Convention at St. John's Church, Tallahassee, I performed some official acts which are not recorded in our Journal, and which require to be noticed in this address. These were the ordination of the Rev. J. Freeman Young to the Priesthood, on Sunday, the 11th of January, and the confirmation in the afternoon of the same day of nine persons belonging to the parish.

Upon the adjournment of the Convention, I paid a visit to Monticello,

where I preached morning and evening, in the Methodist Church. I found the building which our friends are endeavoring to erect there, in a very unfinished condition, and the parish altogether in a state of disorganization. I trust that the time will come, when the Churchmen of that neighborhood will arouse themselves to the necessity of doing something for themselves and for their children; for so surely as they permit the altar of the Lord to lie desolate, will he not bless them with the early and the latter rain, nor give their fields the increase.

As the Rev. Mr. Scott had not yet reached Quincy, I deemed it desirable to postpone my visit until he should have found time to survey his parish and prepare his congregation for the services of a Bishop. I hope to visit this Church early in the winter. \* \* \*

I have not been able, from the extreme pressure of official duties during the last year, to visit Key West. Their recent overwhelming calamity, of which I have as yet received no official account, calls for our sympathy, our prayers, and our pecuniary aid. \* \* \*

At the meeting in July last of the Missionary Society of the Church, the grant for Florida was raised to \$1000, which was apportioned by me as follows: For St. Augustine, \$250; for Jacksonville, \$250; for Quincy, \$200; for Monticello and Madison, \$150; for Key West, \$150. This seemed, from my knowledge of the wants of the various parishes, to be the most equitable apportionment which could be made. The Committee for Domestic Missions, however, has judged differently, and withdrawing all appropriation from Monticello and Madison, has added that amount to the sum specified for Key West. Although I deemed it, at the time, an injudicious change, as cutting off all hope for Monticello, yet a wise Providence has doubtless overruled the case, since our Church at the Key

will need all the support it can receive until it recover from its recent shock.

On the 19th October, I admitted, upon letters of dismission from the Bishop of North Carolina, the Rev. C. C. Adams, to the order of Priesthood, in Christ Church, Savannah. Mr. Adams has been appointed to the station at Key West, and has proceeded, as well as I can ascertain, to take charge of his Parish. \* \* \*

Before closing my address, I would call the attention of the Convention to the plans suggested by me in my last address to the Convention of January 9th, last. I sincerely believe that nothing will be done in the weaker Parishes until the stronger ones shall arouse themselves and stir them up to activity. This must be done by the voice of sympathy, the frequent visits of the nearest Ministers, and the offer of pecuniary help upon condition of their helping themselves. Unless such measures as these are adopted speedily, I fear that the prospect of the Church in Florida is gloomy, and that it will be confined to the Parishes where Churches are already established. May the Lord avert this state of lukewarmness.

Yours in the Lord,

STEPHEN ELLIOTT, JR."

The Committee on the State of the Church made the following

#### REPORT.

"That we have heard, with regret, the entire destruction of the Church-edifice at Key West, in a recent gale; and, also, that St. Paul's Church, Quincy, has been offered for sale on account of a debt of long standing, which, in connection with other liabilities, equally pressing, the congregation, in its feeble condition, is unable to meet. Both of these Churches we therefore feel constrained to commend to the sympathies and prayers of Churchmen and the benevolent, as worthy of pecuniary aid and assistance." \* \* \*

#### REPORTS OF MISSIONARIES.

At its last annual meeting, the Board of Missions recommended the publishing of the reports of the Domestic Missionaries in the columns of the Spirit of Missions, agreeably to the early practice of the Committee.

By some it is insisted that the entire reports should be published, just as they



are received, in order that the Church at large may know the true character and actions of the Missionaries whom they support; while others maintain that a discretion should be exercised as to publishing the whole, or portions only of each report.

The Domestic Secretary has been actively engaged since the beginning of January last, in presenting the cause of Missions to Churches in distant sections of the country; and during his absence, the February No. of the Spirit of Missions was prepared and published at the Office in New-York. It contains, among others, the report of the Missionary at Mineral Point, Wisconsin, to parts of which exceptions in various quarters have justly been taken. If this report had passed under his inspection in the course of publication, the Secretary undoubtedly would have exercised a discretion, which in his absence the person superintending the publication, for several reasons did not feel at liberty to enforce.

On his return, the Secretary brought this whole subject before the Committee, who unanimously passed the following resolution, viz :

*"Resolved*, as the sense of this Committee, that the Secretary and General Agent is authorized, and hereby requested, to exercise his discretion as regards the publication of entire reports from Missionaries."

In enforcing hereafter the spirit of this resolution, the Secretary hopes not to give just cause of complaint to the Missionaries or the Church at large. At the same time, it will not deprive the Missionaries of the right, nor remove from the Secretary the duty, to refer to the proper authority that which may be a proper subject of complaint, or may demand attention in any particular case.

The Secretary asks that the Church periodicals which have referred to the report of the Missionary at the Station above mentioned, will give equal publicity to this explanation.

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#### APPOINTMENTS.

The following having been nominated by their respective Bishops, have been appointed Missionaries of this Committee:

*New Hampshire*—Concord, Rev. THOMAS LEAVER.

*Georgia*—Atlanta and parts adjacent, Rev. J. J. HUNT, from Nov. 1st, 1846. Salary \$100 per annum, and \$62,50 to the 1st Oct. 1847. Griffin and Talboton, Rev. RICHARD JOHNSON. Salary \$125 from 1st Jan. to Oct. 1st, 1847.

*Alabama*—Enfaula, Rev. W. J. ELLIS, from Feb. 1st, 1847. (*Post-Office, Oswitchee, Russell Co.*)

*Ohio*—Pomeroy, the Rev. W. CLOTWORTHY, from Dec. 1st, 1846.

*Iowa*—Dubuque, the Rev. ALFRED LOUDERBACK.

*Arkansas*—Little Rock, the Rev. W. P. SAUNDERS, until the 1st April, 1847.

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#### RESIGNATIONS.

The following resignations have been confirmed:

*Georgia*—Marietta, the Rev. T. F. SCOTT, the parish self-supporting. Cass and Floyd Co., Rev. O. P. THACKARA, on account of ill-health.

*Kentucky*—Covington, Rev. ED. LOUNSBURY, having taken charge of a parish in Cincinnati.

## Acknowledgments.

### TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the "Spirit of Missions," and separately from those designed to meet the Committee's engagements with the Missionaries.

1846.

Nov 4—Male Miss. Soc. of Grace Ch., Philadelphia, towards the Jews' Chapel.	\$200 00
Madison, Ind., from Mrs. G. Peck and Mrs. W. Lyon, Bridgeport, Ct.	3 00
Nov. 5—Nashotah Mission, from Annapolis, Md.	10 00
Nov. 7—Do., from S. C. Nichols.	1 50
Dec. 4—Trinity Ch., Geneva, N. Y., for Jubilee College.	5 00
Do., for Grace Ch., Cleveland, Ohio.	6 00
Do., for Shelby College, Ky.	10 00
Rochester, St. Paul's, for Booneville, Mo.	15 62
Grace Ch., Lockport, for the Miss. at Rushville, Ill.	1 00
Dec. 5—From a Clerk, subject to the order of Bishop Chase, for sons of the Clergy at Jubilee.	10 00
Dec. 12—Bishop Chase, from St. John's, Savannah.	1 00
Dec. 28—Collection by Infant and Sunday Scholars, St. Mark's Ch., N. Y., after Christmas Eve Examination, for Sunday schools in Illinois.	19 53
Dec. 29—Christ Ch., Reading, Pa., Christmas off'gs S. S., for the destitute S. S. in the West and South-West.	4 72
Do., Branch S. S. of the same, for do.	0 58

1847.

Jan. 4—A New Year's gift, from St. Thomas' S. S., N. Y., for books for Knoxville, Tenn.	10 00
Jan. 6—For destitute S. S. in the West, from St. John's, Elizabethtown, N. J.	10 00
Jan. 7—For the same, from St. John's, Yonkers, S. S.	4 00
Do., St. James, Derby, Ct.	11 00
Mineral Point, Wisc., from Fem. Bible Class of St. Luke's, Philad.	7 42
S. S. in Bishop Kemper's diocese, from S. S., All Saints', Lower Dublin, Pa.	5 00
Niles, Mich., from "Lynfield," Pa.	5 00
Jan. 9—Zion Ch., S. S., for Nashotah.	30 00
Jan. 11—An Individual of Charleston, S. C., for the Rev. G. Fiske.	40 00
The same, for the Rev. J. W. Rogers.	30 00
Epiphany off'gs, Ch. of the Holy Communion, for Nashotah.	80 00
Trinity Ch., Washington City, D. C., S. S., for destitute S. S.	10 00
Jan. 15—S. S., Christ Ch., Boston, to purchase a S. S. library for Bishop Chase.	10 00
Jan. 19—Christmas collection and Sunday do., for 1846, of St. Paul's, Detroit, for Sunday schools in the West.	25 00
Do. do., Christ Ch., for do.	15 00
Jubilee College, in Ascension Ch. coll.	1 00
St. John's, Henrico pa., Ya., for Nashotah.	0 50
Christ Ch., Hudson, N. Y. for S. S.	4 00

Jan. 21—By A. N. Zevely, supt. S. S. Trinity Ch., Washington, add. to supply a library to a S. S. in the South-West.	10 00
A Member of the Ch. of the Ascension, for Nashotah.	10 00
Jan. 29—From a Member of St. John's, Waterbury, Ct., for Bibles, Prayer-Books, and Tracts, for the Rev. Luman Foote.	5 00
Jan. 30—For the Rev. Charles Gillet, deposited by the Rev. G. D. Gillespie, of Cincinnati.	41 10
Do., from a Friend, through Mr. Wilcox, Philadelphia.	20 00
Ch. of the Ascension, N. Y., through Mrs. Bedell, Mrs. N., for Nashotah.	20 00
A library of S. S. books, for the Rev. Mr. Townsend, Ark., from the S. S. Ch. of the Nativity, Philadelphia.	10 00
Feb. 3—Houston, Texas, from Ladies' Miss. Soc., Christ Ch., Georgetown, D. C.	10 00
A Lady of do., for do.	5 00
St. Paul's, Steubenville, O., S. S., for destitute S. S.	2 00
Rev. Mr. Townsend, Fort Smith, from St. Andrew's, Philadelphia.	5 00
Do., for Grace Ch., Cleveland, Ohio.	5 00
Emmanuel Ch., Holmesburgh, Pa., S. S., for destitute S. S.	3 25
Ch. at Matagorda, Texas, from Christ Ch., Philadelphia.	25 00
Feb. 6—St. Michael's, Charleston, S. S., for a P. E. S. Union library for one of the Nashotah parishes.	10 00
St. Peter's, Baltimore, S. S., for destitute S. S.	7 50
Christ Ch., Baltimore, for Rev. Mr. Beckett.	24 35
A Gentleman, per the Rev. Dr. Whitehouse, for do.	5 00

### Donations for the Jewish Chapel.

From Individuals belonging to St. Paul's Ch., Philadelphia.	\$45 00
Ladies of St. James' Ch., Bristol, Pa.	25 00
Rev. Mr. Smedes, Raleigh, N. C.	20 00
Individuals at Princeton, N. J.	40 00
St. Andrew's Ch., Philad., Individuals.	18 00

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th Jan. to 15th Feb, 1847.

#### NEW HAMPSHIRE.

Manchester—St. Michael's.	\$5 64
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#### VERMONT.

Middlebury—St. Stephen's, Ladies' Miss. Soc.	20 00
St. Alban's—Union Ch.	14 00 34 00

#### CONNECTICUT.

Bethel—St. Thomas', for Bp. Kemper's Mission.	18 25
Bridgeport—St. Mark's.	3 00

\* This library is in the care of Mr. Graffen, of Philadelphia. It will be delivered by him to any person authorized by Mr. Townsend to receive it.

<i>Branford</i> —Trinity, S. S., $\frac{1}{2}$ .....	1 08
<i>Brookfield</i> —St. Paul's, off'gs S. S., $\frac{1}{2}$ .....	6 00
<i>Fairfield</i> —Trinity.....	14 00
<i>Stamford</i> —St. John's, mo. off'gs.....	37 52
<i>Stratford</i> —Christ Ch'.....	10 00
<i>Westport</i> —Christ Ch.....	9 56

99 41

## NEW YORK.

<i>Brooklyn</i> —St. Ann's, C. R. H., $\frac{1}{2}$ .....	50 00
<i>Cooperstown</i> —Christ Ch.....	26 00
<i>Fishkill Landing</i> —St. Anne's.....	25 37
Do., S. S.....	0 26
<i>Hudson</i> —Christ Ch.....	14 00
<i>New York</i> —Ch. of the Ascension, $\frac{1}{2}$ , \$318 87; Special, \$64; for Ohio, \$50; Centa Week Soc., \$950; Juvenile Miss. Soc., \$28 60; for slaves, \$10; for Bp. Chase, \$10.....	489 87
Ch. of the Annunciation, a Mem- ber.....	50 00
St. Mark's, mo. off'gs.....	25 00
Do., a Lady.....	10 00
St. Peter's, a Member.....	10 00
James Parrish, per Mr. Dana.....	1 00
<i>Plattsburgh</i> —Trinity.....	14 50
<i>Rye</i> —Christ Ch.....	33 00
<i>Sing Sing</i> —St. Paul's.....	22 50
<i>Walden</i> —St. Andrew's.....	6 25

776 25

## WESTERN NEW YORK.

<i>Rochester</i> —St. Luke's.....	100 00
Do., S. S., Christmas off'gs.....	5 25

105 25

## NEW JERSEY.

<i>Burlington</i> —St. Mary's, Advent off'gs.....	40 00
Do., for Western Missions.....	5 00
Do., for Bp. Kemper's Miss.....	25 00
<i>New Brunswick</i> —Christ Church, a Member.....	10 00
<i>Newton</i> —Rev. Clarkson Dunn.....	5 60
<i>Salem</i> —St. John's.....	15 00

100 00

## PENNSYLVANIA.

<i>Carlisle</i> —St. John's.....	25 00
<i>Danville</i> —Christ Ch.....	8 00
<i>Norristown</i> —St. John's, $\frac{1}{2}$ .....	12 86
Do., S. S., $\frac{1}{2}$ .....	13 63
<i>Philadelphia</i> —Christ Ch.....	125 00
Do., Jews.....	5 25
St. Paul's, Male S. S., $\frac{1}{2}$ .....	7 50
St. Philip's, a female Member.....	5 00
Trinity, Male and Female S. S.....	104 37
Do., a Lady, for Bp. Kemper.....	1 00
E., for Dom. Miss., $\frac{1}{2}$ .....	10 00

317 61

## MARYLAND.

<i>Baltimore</i> —Christ Ch., for the Indi- ans.....	2 50
Do., for the Jews.....	18 80
Do., Mrs. James Howard and Children.....	15 00
Mt. Calvary Ch.....	15 40
Do., S. S.....	6 60
Do., thank off'gs of a Lady.....	10 00
St. Paul's.....	182 69
St. Peter's, two Ladies.....	8 00
Do., proceeds of the work of two little girls, Susan W. Krebs & Anne Warner.....	6 00
<i>Carroll Co.</i> —Holy Trinity and As- cension.....	25 00
<i>Dorchester Co.</i> —A Layman.....	10 00
<i>Frederick</i> —All Saints', M. J. R.....	5 00
<i>Georgetown, D. C.</i> —St. John's.....	45 00
Do., from a Family.....	25 00
To be especially appropriated.....	
Christ Ch., a Member.....	5 05
<i>Hartford Co.</i> —Christ Ch.....	15 00
<i>Howard District</i> —St. John's.....	17 00

<i>Mt. Savage</i> —St. George's.....	9 50
<i>Queen Anne's Co.</i> —St. Luke's.....	2 00
<i>Talbot Co.</i> —St. Peter's.....	23 00
Do., from a Person unknown.....	2 50
<i>Washington, D. C.</i> —Ch. of the As- cension.....	37 25
Ch. of the Epiphany.....	60 05
St. John's.....	200 00
Trinity Ch.....	41 22
Do., Fem. Miss. Soc.....	43 00
Do., a Member.....	50 90
Do., a Lady of N. J., at.....	5 00
Do., in a note to the Secretary at.....	4 50

880 02

## VIRGINIA.

<i>Alexandria, D. C.</i> —Christ Ch., a few Members.....	20 00
<i>Fortress Monroe</i> —Centurion Ch.....	10 00
<i>Hedgeville</i> —Zion Ch.....	2 50
<i>Henrico pa.</i> —St. John's.....	29 52
Do., for Iowa.....	7 00
<i>Leesburgh</i> —St. James', for Ill.....	50 00
Do., S. S., for 1846.....	20 00
Do., a coll. Jan. 24, 1847.....	24 45
<i>Loudon Co</i> —Meade pa., $\frac{1}{2}$ .....	14 23
<i>Petersburgh</i> —A Presbyter, $\frac{1}{2}$ .....	5 00
<i>St. Ann's and South Farnham pa's.</i> .....	32 94
<i>Williamsburgh</i> —Bruton pa.....	22 50

238 19

## NORTH CAROLINA.

<i>Raleigh</i> —The Hon. Duncan Cameron.....	50 00
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## SOUTH CAROLINA.

<i>Charleston</i> —St. Stephen's, mo. Miss. lec. for Jan.....	8 60
St. Philip's, for Bp. Freeman.....	40 00
Do., for Bp. Kemper.....	35 00
Do., for the Jews.....	10 00
<i>St. Stephen's and Upper St. John's.</i> .....	52 00
<i>Society Hill</i> —Trinity Ch.....	5 00

150 60

## GEORGIA.

<i>St. Mary's</i> —Miss. Station.....	13 26
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## ALABAMA.

<i>Carlouville</i> —Miss. Station.....	10 85
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## MISSISSIPPI.

<i>McCaleb</i> —Ch. of the Epiphany.....	6 75
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## KENTUCKY.

<i>Bowling Green</i> —Member of the Ch.....	2 00
<i>Danville</i> —Trinity.....	20 50
<i>Henderson</i> —H. Delano, Esq.....	10 00

32 50

## OHIO.

<i>Cincinnati</i> —Christ Ch., for the Jews.....	1 00
St. Paul's.....	28 95
<i>Steubenville</i> —Christ Ch., Christmas off'gs, $\frac{1}{2}$ .....	10 00

39 95

## ILLINOIS.

<i>Albion</i> —St. John's, S. S.....	3 00
<i>Chicago</i> —St. James'.....	12 75

15 75

## MICHIGAN.

<i>Detroit</i> —St. Paul's.....	25 00
Christ Ch.....	25 00
<i>Grand Rapids</i> —St. Mark's.....	6 23
Do., Ladies' Soc.....	3 77

60 00

## MISCELLANEOUS.

From a constant Reader of the Spirit of Missions.....	2 00
E. R. U.....	20 00
L. M.....	1 00
N.....	50 00
An Episcopalian.....	50 00

123 00

## LEGACIES.

From the Rev. H. Anthon, D. D., as trustee of the late Chas. D. Betts, Esq.....	400 00
First payment on account of legacy of the late Hanford Smith, Esq., of Newark, N. J.....	134 47

534 47

TOTAL.....\$3,593 50

(Total since 15th June, 1846, \$14,701 60)

\* In the December No., 1846, the amount credited to Stamford, \$10, should have been Stratford, Christ Ch.



## FOREIGN.

### Africa.

We continue the publication of the interesting journals of our Missionaries in Western Africa, which were commenced in our last number. They will well repay a perusal.

JOURNAL OF REV. E. W. HENING.

Oct. 5th, 1845.—Several months previous to this date, the King at Taboo—Kraplo—having been accused of procuring the death of a child by witchcraft, retired to a neighboring town to undergo the ordeal of the *Sassa Wood*. He had taken the poisonous decoction *twice* with impunity, and was now returning home in triumph. To place his innocence above even a suspicion, he determined to submit a *third* time to the ordeal. The place selected was the town on the opposite bank of the river, within a short distance of the Mission premises, and the time, on a Sabbath morning. As soon as I became acquainted with these facts I hastened to the spot, with a view of saving, perhaps, the life of a fellow-creature, and to prevent a profanation of the Sabbath. I was, however, too late. The *Sassa Wood* had been administered—the man escaped—and the event, as is usual in such cases, was celebrated by the beating of drums, the firing of guns, and every demonstration of frantic revelling. As I entered the town, a glance at the angry expression upon the countenances of many, convinced me that I was an unwelcome visitor. I asked permission to speak to the people, but I was told that it was a “play day”—a season sacred to the devil, and no time to listen to “God palaver.” I determined to make my appeal to the King. Since my residence at Taboo I had felt a deep interest in this individual. He had been a regular attendant upon divine worship—is a man of superior intelligence, and had repeatedly expressed to me his conviction of the truths of Christianity. I had cherished the hope, that as his mind

became each day more enlightened, he would make a public renunciation of the superstitions of his country. I was, therefore, painfully grieved and disappointed, when I beheld him giving to these superstitions the authority of his example. As I approached him, I found him surrounded by eight or ten individuals. There was one in the group who particularly attracted my notice. She was an aged female, apparently eighty years old, and a near relative of the King. She sat close to his side, and held in her shrivelled hands a quantity of greegrees, over which she was muttering, in a low monotonous tone, some magical incantations. Her office (as I was informed) was to scare away the witches. Having spoken to her about the folly of her occupation, she was affected to tears, threw her arms around the neck of the King, and begged me to desist from farther remarks. To the King himself, I expressed my mortification and disappointment at the course he had pursued, and reminded him of its opposition to his solemnly expressed opinions. He stated in reply that his opinions had undergone no change—that he not only believed but *liked* the Gospel,—that he had been falsely accused of witchcraft, and that death by the hands of his accusers, or a submission to the ordeal, were the only alternatives presented to him. He expressed himself upon these points with much apparent earnestness and sincerity, and I was, at least, persuaded of the truth of the story, that a cruel and murderous death would have been the consequence of a refusal to drink the *Sassa Wood*. While referring to the case of this individual, it is worthy of

remark, that he stands not alone in his opinions as to some of the peculiar superstitions of his country. It is a testimony—and may it not be regarded as a high one?—borne to the triumphs of the Gospel, that the faith in greegreas has been materially weakened. By many this superstition, (so formidable an obstacle to the progress of the Gospel) has been openly discarded, while others declare that they retain their greegreas simply because they are afraid of the Foetishmen or Devil Doctors. This is not improbable, as the sole manufacture and trade in greegreas is confined to this formidable class, who would exert all their power to preserve their craft from danger.

*Oct. 6th.*—Early this morning the King with his retinue commenced their march into town. As he had proved himself victorious in the “witch palaver,” his approach was the signal for the dispersion of his enemies, and the town was left without an inhabitant. The royal entree was distinguished by much “pomp and circumstance.” The king, habited in a tawdry morning gown, and a red flannel cap, was preceded by a crowd of women singing and dancing; the rear was brought up by a motley group of men, children and old women, who compounded every noise which could be extracted from guns, drums, pans, bells, groans and shrieks, into one unearthly discord. I followed in the rear of the crowd, anxious to witness the ceremonies of the King’s inauguration, or, rather, his re-investment of his abdicated prerogatives. The procession having moved eight or ten times around the town, halted from mere exhaustion in front of the royal residence. The King was conducted to a seat erected for him, under a shelter of thatch. One of the attendants, a head-man of the town, placed in his hands a wash basin, and another stuck between his teeth the tooth of a tiger. In this strange and ludicrous position he remained for several minutes, while another individual made to him an address. At the conclusion of the harangue the tiger’s tooth was suffered to fall from the King’s mouth into the basin. This ceremony ended, the King, turning his face in the direction of the burial-ground, called

upon the spirits of the departed to witness that he was innocent of the imputed crime of witchcraft. While he was engaged in making this solemn apostrophe, a man stood by his side with a tin cup of water in his hand. Ever and anon, as the orator warmed in his eloquence, the man filled his mouth with the liquid, and ejected it into the air with a spirt which caused it to descend in a vapory spray. Supposing that there was something significant in these rites, I asked for an explanation. No one could give it. All that I could learn was this: it was a country fashion, handed down from time immemorial, the reason for which no one could tell.

*October 9th.*—To-day the U. S. ship Yorktown, Captain Bell, anchored off Taboo. A complaint having been made that the natives at Half-Bereby (who had committed the murder on board the Mary Carver,) were proceeding to rebuild their town in defiance of the interdictions of Commodore Perry, the Yorktown had come to inquire into the circumstances. I received a note from Captain Bell requesting me to come on board, and to give him all the information in my possession. I stated to him in substance, that the natives who lived in the vicinity of Half-Bereby, had commenced a war upon that people, under the apprehension that it was their duty, upon peril of their own lives, to prevent the rebuilding of a town upon the coast—and that this was a matter of treaty between themselves and the American commandant. I further stated, that after the war had commenced, a deputation of the head-men from the neighboring towns had waited upon me for advice. That upon examining the treaty I found in it nothing to justify the course which had been pursued, and earnestly remonstrated against a farther prosecution of the war. My remonstrances, however, had been disregarded, and hostilities still continued. Upon the statement of these facts and an examination of the treaty, I was happy to find that there was an agreement in opinion between Captain Bell and myself, and that he deprecated any farther punishment to be inflicted upon the Bereby people.

*October 12th.*—Sunday.—Preached

in King Kraplo's town to a congregation of about ten. The events to which I have referred, induced me to select as the subject of discourse the 'superintending Providence of God,' and I was naturally led to contrast the religion of love with the slavish fear of superstition. I was heard with attention, and the usual exclamation of "hanti! hanti!"—true, true. After I had concluded, a discussion arose among the old men as to the efficacy of greegrees. They were voted by the majority to be "nothing," and several declared to me that although they were afraid to *destroy* their greegrees, they would permit them to be swept out of the house by the women, should they fall from the pegs upon which they were hung. Even this concession to the power of Divine truth was encouraging. Apart from the obstacle which a firm and prevalent belief in the powers of *witchcraft* throws in the way of the Gospel, it is the prolific source of the deepest wretchedness and crime. Every one believes that he is constantly surrounded by invisible enemies, who, laying their spells upon a world of supernatural agencies, can commission them to the work of destruction. A leaf plucked at a particular phase of the moon—a fragment of cloth placed at night upon the threshold of a house—the grasp of a hand which has been rubbed with the bone of a dead man—all these are the certain means of death to the doomed victim of witchcraft. To practise upon others, and to ward off from himself these malign influences, is to each one the great business of life. How truly applicable are the words of the Apostle! That "through fear of death they are all their lifetime subject to bondage." As every ailment and every death is attributed to witchcraft, without reference to natural disease, the ordeal of Sassa now is a thing of almost daily occurrence. But this is not all. It is often seized upon as the instrument of private malice and revenge. The murderous drug takes the place of the assassin's dagger.—Should it fail to kill—as is often the case—the wretched victim is either despatched by breaking the neck, or by being dragged by the heels until life becomes extinct.

*November 6th.*—To-day, I received a visit from some Bushmen who live about forty miles in the interior. They were attracted by curiosity to see the white man. They were ferocious looking men, but in their demeanor quite affable, and communicative when interrogated. Whom, asked I, do you worship in your country? "The Devil." In what part of your country does he live? "In a hole under the ground." Your people say that Gnisuah (God) made all things, why do you not worship Him? "Gnisuah lives too far off, he cannot hear us when we pray to him. Koo (the devil) lives near to us and can help us." What do you eat in your country? "We eat rice, sheep, and bullocks." Do you ever eat men? "When we take prisoners in war we eat them." Can you like such food? I asked, with an ill-concealed feeling of disgust. "Aye! aye!" was the response, "he be fine—he pass all other meat." At this point of the conversation I remembered the astonishment and dismay which Mr. Moffat had excited in the mind of a cannibal chieftain, by unfolding to him the doctrine of a general resurrection, and by arraying before his imagination the reanimated bodies of the numerous victims upon which he had feasted. My announcement, however, of the same sublime truth, was received with sullen silence, and the discourse was quickly changed by my auditors to some indifferent subject. None, however, could fail to notice the glance of almost shuddering awe, exchanged with the rapidity of thought for that of incredulity, which the principal speaker threw upon his companions. I did not permit my visitors to depart without explaining to them my true character—(universally mistaken for that of a trade man)—nor without unfolding to them the great doctrines of the Cross.

*November 15th.*—To-day, two native girls from Kablikah made their appearance at the Mission-house, and begged for admission as pupils into the school. I learned from my interpreter that the same application had been made by them during the residence of Mr. Minor, but that it had been resolutely opposed by their parents. In the present in-



stance, they hoped to effect their purpose in defiance of all opposition, by running away and placing themselves under the protection of the Missionary. Their friends pursued them, but all their arguments and threats, added to my own counsel, could not induce them to return. As a last expedient, the mother employed the stratagem of unstrapping her infant from her back and throwing it into the arms of one of the girls, and running into town. This ingenious expedient however failed, as one of the boys, who had manifested a deep interest on the issue, immediately caught up the child, and pursued the mother. The fugitives remained two days at my house. Had they persisted longer in their determination, there is no doubt that, according to the custom of the country, they would have been subjected to the most barbarous treatment.

*November 20th.*—Made a visit to Grand Bassa, a distance of about seventy-two miles down the coast. I was kindly received by the king. He displayed his liberal hospitality by placing before me a stewed fowl and rice, with a cup of palm wine, apologizing at the same time with much feeling, that his *rum jugs* were empty, and that he could offer me none of that beverage. At night, his own apartment was given up for my accommodation. In the midst however of a stifling atmosphere, the stings of mosquitoes and the noises without, I could sleep but little.—In the morning, I preached to a large congregation. Among them was a Fetishman. He attempted no reply to my observations, although I exposed with no sparing hand the various impositions which his craft practised upon the people. Upon my return home, I preached at Grand Taboo and another intermediate town.

*November 23d.*—Preached as usual at Kablikah and Boko, and, *as usual*, congregations very small. One general remark may be here made in reference to my ministrations among the people. Whatever be the doctrine preached, there is always an acquiescence expressed in its truth,—if indeed that can be called acquiescence, in which the lips mechanically utter the words “true, true,” without the mind being for

a moment aroused from its torpor. I am persuaded that were I to announce with suitable earnestness any doctrine from the Koran, or the Shaster of India, it would elicit the same never-failing response. The remark is true, whether the task of the preacher be to publish the doctrines of Christianity or to assail the superstitions of the country. A spirited *opposition*, as it would evince at least an exercise of the reasoning faculties, would be a less trial to the Missionary. I can however record in my experience, *one* exception to this general observation. For several months past I had noticed an individual who was a regular attendant upon divine service, and who seemed to be deeply interested in all that I spoke. This interest continued to increase. Charles (for such was his name) was not satisfied with hearing *one* sermon in town, but he would immediately follow me to the Mission-house, that he might receive the benefit of that delivered to the pupils. His thirst for religious instruction still increasing, I would often find him (an unusual circumstance) an attendant at morning and evening prayers. He thus described the operations of his mind—“I know I have bad heart—suppose I no get new heart, I can’t go to God when I die. When I hear prayer bell, I think he speak to me—I think he say you must go hear Gospel—may be God give you new heart. That time I go and hear Gospel, my head believe that word and I think I can mind it. But when I go town again, all people talk about devil and do devil fashion; then that thing go out of my heart.” There was evidence here to encourage the hope that this poor heathen was under the influence of divine grace. But it was observed that his attendance at prayers became more irregular and less frequent than formerly, until at length he became deaf to the voice of that monitor which had first summoned him to the house of God. This circumstance, added to the deep seriousness of his demeanor, were sad proofs, that after a long and faithful struggle, he had silenced the convictions of an enlightened conscience.

*December.*—Having given the school vacation, my interpreter, (Musu,) with

several of the pupils, asked permission to visit Bassa. I readily yielded to the request, indulging, at the same time, the hope, that they might scatter some seeds of truth by the way. The following is a transcript of Musu's *own written* narrative. The imperfect English will be excused, when it is remembered that but a few years ago the writer himself was plunged in all the darkness and superstition which he describes :

"We went down to Bassa once, and when we got there, we went to King George's house. There we abode with him three days. All the time we stay with the King, I keep trying to teach the King and his people some things about God, and about God's laws, and about how God has made the world and every thing in it, and about the first man, Adam, and his wife Eve. And I told the people, God said we shall not have other gods before Him. But when I was talking to the people, they said to me, 'this no be we country fash, it be white man fash, and we no fit to do it. White man sabby (know) God, black man sabby Devil and gregrees. Suppose we no have gregrees, we go die.' But I told them God said we shall die; and I told the King, if he would give me his gregrees, I would burn them up, or I will throw them into the sea; but he told me, he think the Gospel is good, and he said he loved to hear me talk about God. The next day, one man bring the Devil-Doctor into town, and when the people saw the Devil-Doctor, they were very glad to see him. Next day, they gather together with their King and some of their Headmen, and came to the Doctor, and presented unto him a fowl and rice, and some oil. And after that, they begin to beat their drums, and the Doctor begin to dance and to blow his horn; and the Doctor told them they had broken all the laws of Devils, and that they did not serve and worship the Devils, as their forefathers did; and he said unto them, you must try to keep these laws which I shall give you, and then you cannot die. And then Dr. begin his laws: he said, 1st. When you kill monkey, cut off his head, before you bring him into town. 2d. You shall not eat palm oil, cooked with rice; and he said, every month

great number of the devils come near to one large tree standing near the town, to talk their palaver; and some said, we will kill this people; some said, we will make them pay cow and goat, and rice, and fowls; and he asked them, do not devils come in town some time? And they said, yes. And he said, the Devil sends them, and the tree where the devils meet is witch tree. After the Dr. has end his laws, I called all school boys together into the King's house, and I begin teach them there, and said, 'No man can serve two masters;' but when I begin to talk to the boys, the King himself came in, with some of the men in town, and some women. They came in making noise and laughing. I told the King to tell his people not to make a noise, I am their own countryman, who has come to talk to them about the great God, who has made us, and every thing, and who has given us every good thing we have, and they ought to open their ears and hear me,—now they could talk and laugh, but time was coming, when they must all stand before God to judge them. I said, one time I live amongst my own people and served devils and gregrees; but when God sent to us his Missionaries to teach us, I give up serving Devil and gregrees; and I begged all the people to do like me."

The following affecting incident was narrated by Musu, after his return from Grand Bassa. How forcibly does it illustrate the truth, that the abodes of heathenism are the "habitations of cruelty"!

The master of a slave at Grand Bassa, after much ill treatment, threatened to kill him, and to eat him. To escape the execution of the threat, he ran away, and concealed himself in the bush. Having neither shelter nor raiment, and subsisting upon nothing but the fruits and berries he could gather, he became severely diseased,—the whole body being covered with putrid ulcers. He was driven, by the extremity of his sufferings, to return to his master's residence; but being now incapable of labor, he was beaten away by the inhabitants, and pursued with the most cruel mockeries. He was found by Musu on the beach, where he



had lain exposed for several weeks, almost in a state of starvation. He gave him food and water, and kindled for him a fire. As he was employed, however, in this work of benevolence, several natives came to the spot, and avenged themselves for the deed of Christian charity, by applying the burning fagots to the ulcers of the wretched victim of their cruelty.

1846. *Jan. 1st.*—This day occurred the first death which has taken place since I took charge of this station. *Tano* had been for a number of years connected with the Mission, and being naturally of an amiable disposition, had given his teachers but little trouble. When I came here, he was at Kablikah, where his parents lived, having left the school at Mt. Vaughan, on account of sickness. He came to me when that town was burned by the Cavalla people. He had long been a prey to internal diseases, which terminated in dropsy, and which had confined him chiefly to his bed for the last three weeks. I had no reason to believe him seriously interested in religious truth, and was therefore surprised that he should receive the intimation of his danger with apparent calmness, and express a willingness to submit himself to God's disposal. This was, however, no satisfactory evidence that he was prepared to meet the awful change, and we laboured anxiously in subsequent conversations, as frequent and full as his painful illness would allow, to impress upon him the necessity of dealing faithfully with his own heart. He uniformly expressed the hope that he should be accepted, and apparently joined with much earnestness in the petitions which were, from time to time, offered by his side. A day or two before his death (while I was absent at Cavalla,) Mrs. Henning went to the school-house to visit him as usual. She found him in so much bodily distress, that she feared he was dying. He seemed incapable of conversation, and she inquired if he was still able to pray. She was greatly surprised and affected to hear him utter aloud in broken petitions—"O God, I have sinned—please forgive all my sins for Jesus Christ's sake—please give me new heart and take me to heaven when I die." The prayer

was offered deliberately and with most solemn earnestness, and in the absence of more satisfactory evidence, we clung to the hope that it came from a truly broken and contrite heart, and was not disregarded by Him whose mercy was *once* extended to a dying penitent. From this time he could say but little, but in reply to Mussu's inquiries, he answered,—“Yes, I do believe in Jesus Christ,” and I was gratified to learn after his death, that he had, a few weeks before his bad illness, expressed his conviction of the truth of Christianity, and the importance of obeying its precepts.

*February.*—During this and the preceding month, the natives have been busily employed (Sundays not excepted) in preparing their rice farms, and the towns, as customary on such occasions, have been deserted by all save the few old men who are incapable of labor. Early on a Sabbath morning, I was surprised to hear an unusual noise proceeding from one of the towns, and upon inquiring the cause, I was informed that the Sasa-wood was about to be administered to a woman who was charged with witchcraft. On entering the town, I found it thronged with natives, who had assembled from all directions. The clamour was deafening; there was a wild confusion of voices. Some were begging for the life of the woman, while others were imprecating vengeance upon her head. After many fruitless efforts to obtain silence, the uproar became sufficiently hushed to enable me to speak. After I had done, an incident occurred as unexpected to myself as it was gratifying. As soon as I had taken my seat, my interpreter, Musu, arose, and taking up the burden of my discourse, continued to harangue his countrymen for fifteen or twenty minutes. Every look and action were eloquent with the intensity of his emotions. When he was compelled to stop apparently exhausted by the effort,—“O,” he exclaimed, “I feel that I never want to stop talking—when I see the wickedness of these people, I could stay here and talk to them all day long—This is God's holy day and see the devil-works they do.”—But *his* was not the only heart in which the spirit of God was at work. Another champion of the truth



appeared upon the scene. This was one of my pupils, a Christian and an adult. I had recently lectured to the school upon the story of "Naaman the leper." This, with its moral application, had been faithfully treasured up in the heart and memory of the young disciple, and most earnestly did he entreat his countrymen to come to the fountain opened for sin and uncleanness.—Who can dwell upon the incidents here recorded, and not feel his hopes reanimated? Who shall look for the day of Africa's redemption, not in a far distant futurity, when he already beholds her children thus manfully fighting under the banners of Christ, against sin and the devil?

*April 12th. Easter.*—A deep interest was given to the religious services of this day, by admitting five individuals to the holy ordinance of baptism. They were all pupils of the school, at Taboo—one of them an adult, who had been for some time employed by me as a trade-man. The candidates had been publicly instructed in a course of lectures on the Creed, Ten Commandments, and Baptismal Service, and also by private conversation. It is gratifying to state, that since their admission into the Church of Christ, their walk and conversation have been such as to adorn their profession. Thus signally has the Lord blessed the ministration of his word, and is raising up from the rising generation those who will go forth to proclaim the unsearchable riches of redeeming love.

#### EXTRACTS FROM JOURNAL OF THE REV.

J. PAYNE, MISSIONARY AT CAVALLA STATION, DEC. 7TH, 1845.

*Sunday, Dec. 7th.*—Congregation to-day not so large, in consequence of the late disturbances connected with G.'s death, and the mourning on his premises, where our Chapel is located.—There were, however, at least one hundred and fifty people in attendance.

*Sunday, Dec. 21st.*—Congregation to-day about two hundred.

*Wednesday, Dec. 24th.*—Yesterday, I attended the quarterly examination of the schools at Fishtown. The number of children there, male and female, I found to be about thirty-five. They

are, with a few exceptions, small, and being ignorant generally of the language in which they are taught, (the English,) of course they had not made much progress. Indeed, Mrs. Savage, very wisely I think, has confined the girls for the most part to reading and writing. One class, more advanced, recited well in arithmetic and Grebo; and a youth who had been transferred from the A. B. C. F. M. Mission, in addition to these studies, had made good progress in geography and grammar. This young man and two girls, transferred from Mt. Vaughan, exhibited the best compositions which I have known to be written in the Mission.—My own examination having been appointed for 9½ o'clock this morning, it became necessary for me to reach Mt. Vaughan yesterday afternoon, and to hurry to my Station by the appointed hour this morning. The examination of our children indicated but little variation in the state of the classes from what it was three months ago.

*Christmas Day.*—We had the regular service for the day, this morning, in the boys' school-house, our family and schools making a congregation of about sixty souls. I preached from Heb. i, 1—4. In the evening, addressed a native congregation in the Chapel from the same words.

*Sunday, January 11th, 1846.*—This morning, about breakfast time, a crowd of people was seen going tumultuously towards the field where "gidu" is usually administered. We had soon melancholy proof that their object now was to give the poisonous potion, the lifeless body of a woman being in a very short time exposed on the beach. She was a native of Grahway, and the crime laid to her charge was, that she had taken the towel of a prominent warrior of Cavalla, to that place, to have 'wenb,' or poison, put on it, that she might kill the owner!! We were apprehensive that the above occurrence would prevent our having any congregation this morning; but so far from this, it appears to have increased it, there having been all of two hundred and fifty people in attendance. Scarcely had we left town, however, when another, quite a young woman, was seized and taken to "gidu."

It took effect very soon, she having died before one o'clock. Both these victims were unusually young to meet such a fate, and the only wives of their respective husbands—a circumstance very uncommon in this country, where men have from one to twenty women, and few have less than two.

*Sunday, Jan. 18th.*—There were only about seventy-five attendant on public worship this morning, the people having been generally engaged in making a "griegree," preparatory to cutting their farms. The ceremony was accompanied with dancing, singing, and beating of drums, by which our services were much disturbed.

*Sunday, Feb. 1st.*—Our congregation this morning about two hundred. There were an unusual number of people in town to-day, on the occasion of the death of an aged woman—the mother of the hereditary chief of the place.—Great interest was excited, partly by this circumstance, and partly by the fact that she remembered, and was present, when this place was settled. Supposing the woman to have been ninety years old, it would appear, therefore, that it cannot be over eighty years at the farthest, since the colony from Rocktown was planted here.

*Saturday, Feb. 7th.*—Having been at the last quarterly meeting of the Mission, appointed Pastor of Rockbookah Station, I went down on Wednesday to make my first visit to the family located there. Doctor and Mrs. Perkins have been living at this place little more than a month. Their dwelling-house is nearly completed, but their school-house being only about half done, no school has as yet been organized. Having gone as far as Rockbookah, I determined to visit Taboo also, which I did on Thursday. I found Mr. Hening and wife, with their dear little 'Eloise,' pretty well, though all had been suffering from intermittent, and the debilitating influence of the late very hot weather.

At Mr. Hening's request, on Friday morning, I administered the communion to his family and little flock. Among the latter I felt happy to meet around the Lord's table for the first time "John Musu Neapo," the first fruits from the

Plabo tribe, and the faithful assistant of both Mr. Minor and Mr. Hening.

All who have known this young man, have long thought him a child of grace, though his own diffidence has restrained him until lately from expressing such a hope himself. Several other members of the boarding-school at Taboo, Mr. Hening thinks, are hopeful candidates for baptism.

Returning to Rockbookah yesterday afternoon, I administered the Communion to the family there.

*Friday, Feb. 27th.*—This evening, united in marriage Wah William Bryant and Kneuh Margaret Champlain. Both are members of the boarding school, and the latter has been long a consistent member of the Church.

*Sunday, March 1st.*—This morning administered the Communion, and had the satisfaction of restoring to it, one who was suspended last year for fighting. He is, I trust, a true penitent. I preached to-day to a congregation of about one hundred and forty, my first (written) sermon in the Grebo language, having hitherto employed an interpreter. The people appeared more attentive than usual.

*March 5th.*—To-day, information of the death of Wheya, or Kra-baya, (Male Turtle, so called, from his great strength,) reached us.

This old man was, until a few weeks ago, one of the most respectable and influential headmen of this place. He was then, however, accused of witchcraft, and apprehended with a view of being subjected to the usual ordeal, but though he was then released and begged by the people to take his usual place amongst the headmen and forget what had passed, the disgrace of the imputation against him was more than he could endure.

About two weeks ago he came to take leave of me, saying that he was about to leave home, and might be absent for some months. He did not tell me, nor did I suspect, that he was going off to drink "gidu." He afterwards told his wife, that he did not tell me for fear of my dissuading him from his purpose. Neither did he inform his people when or why he was about to leave home: and it is said that they were just about

to send to bring him home, when they learned that it was too late.

A great number—nearly all of the headmen, have died or been killed, during my short sojourn at this place. In preaching last week from the text “Your fathers, where are they?” I could enumerate *fourteen*, all of them old, and most of them holding the rank of headmen, who had been taken away during this time! Is it that God is taking away these strong holds of superstition to make way for his glorious kingdom? Oh Lord! let thy kingdom come.

[Here follows the account of the illness and death of Mrs. Catharine L. Patch, published in the February number.]

*Saturday, March 28th.*—Returned from Mt. Vaughan, whither I was called most unexpectedly yesterday, to witness the departure from this to the eternal world, of another member of our mission, Rev. Mr. Messenger. He died this morning about four o'clock.

To be thus summoned away, just as he was about entering on his work as a missionary, was a severe trial to our dear brother, who thought that he had seen the hand of God so plainly directing him to this field, that he could not but believe that he was to be permitted to labor in it. When informed, however, that his end was near, he expressed not only willingness, but pleasure at the prospect of departing and being with Christ. I shall not soon forget, I trust, the cheerful smile with which he greeted me at three o'clock on the afternoon before his death, and the calmness and holy joy with which he discussed of the near prospect of his entering the heavenly world. And this was his feeling whenever he was able to express it: “Oh God! let me die the death of the righteous, and may my last end be like his.”

Thus have two of our little Missionary band been taken away in the space of as many weeks! But what then? It is *our* God—the *Mission's* God, who in wisdom and love hath done this, we cannot doubt. Shall I then feel discouraged? God forbid! Shall the Church hesitate to send others to take the

vacant posts of the fallen, or shall these fear to come? Spirit of Mammon, drawing its thousands to toil and suffer and die on this coast, forbid! Spirit of Popery, which, after having sacrificed scores of lives, rises to its work with new vigor, shame away such a feeling! Spirit of Apostles and Martyrs, leading them to “joy in their sufferings, as filling up what remained behind of the sufferings of Christ, in their flesh, for his body, the Church,” rebuke such a feeling! Spirit of Jesus, causing “him to lay down his life for us, help us to lay down our lives for the brethren! Oh Spirit of the living God,” leading and sending the faithful ones of God whithersoever he will have them go, send forth more laborers into *this harvest*; for, truly “the harvest is plenteous, but the laborers are few!”

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EXTRACT FROM THE JOURNAL OF THE  
REV. T. S. SAVAGE.

From a long and exceedingly interesting journal of the Rev. Dr. Savage, which we shall publish hereafter, we have only room at present, for the following extract in reference to the pupils in the Mission school at the Station of Fishtown:

“*June 24th, 1846.*—The day for the semi-annual examination of our schools,—several boys are absent, from sickness. Those present gave gratifying evidence of their progress. The first class was examined in geography at large, natural philosophy, arithmetic as far as in division, reading, writing, and recitations in Grebo. The other classes were examined in reading, writing, numeration, addition, multiplication, spelling, with definitions in English, and recitations in Grebo. The Ten Commandments were recited by heart, first in English, then in Grebo.

Names of boys: Samuel Boyd, Thomas B. Chandler, Benjamin C. Howard, James May, and Wm. H. Harrison, the first class—William H. Harrison absent, on account of sickness—Chas. H. Richards, Wm. Suddards, Henry W. Lee, Heber Newton, Alonzo Potter, Nathaniel Bowen, Richard



Newton, Lorenzo Thomas, Theodore Dehon, Samuel A. McCoskry, Daniel Cobia, Frederick S. Vinton, Jas. C. Dunn, John Farr, Zechariah Mead, Leigh Richmond, John D. George, John S. Stone, Horace Stringfellow, Richard H. Wilmer.

Samuel Boyd has acted, for several months, in the capacity of teacher, in the absence of James Catline, absent on a visit to his friends at Cape Coast.

The studies of the female department have been in reading, writing, easy questions in geography, numeration, addition, multiplication. The older ones have a good knowledge of the outlines of Miss Swift's Natural Philosophy. Specimens of needle-work were exhibited, showing a gratifying interest and improvement. All the clothing used in both departments is cut and made by the girls. Their names are, Caroline H. Boyd, (formerly Caroline H. Clark,) Ann Richards, Amelia Griswold, Maria Vinton, Hannah Moore, Anna Payne, Eleanor Vinton, Harriette Vaughan, Charlotte Elizabeth, Anne Sherwood.

Caroline H. Clark has been married to Samuel Boyd, and, for some months past, has acted as an efficient assistant

teacher, in the absence of Susan Catline, on a visit with her husband to his friends at Cape Coast.

Mary Selden has been transferred to Rockbookah, to act as assistant to Mrs. Perkins, among her own people. Mrs. P. writes concerning her, that 'She is a great comfort to her, besides being of service to the Mission, and gives every evidence that she can look for, that she is a Christian.'

The moral conduct of the children, generally, has been better this term than ever before. The merit books show no boy guilty of lying, which before was an unknown fact,—but two guilty of fighting, (a small number,) three for disobedience. The latter are the boys *Chas. H. Richards, Daniel Cobia, and Theodore Dehon*, who absconded, to avoid waiting upon the sick Krooman.

The past term has been a season of greater sickness than I have known since I have been in Africa. The measles, intermittent fever, diarrhoea, &c., have kept nearly half of our schools down during the greater part of that period. No death has occurred at this Station, though many have in the native towns and among the colonists at Cape Palmas."

## China.

Since the publication of the last number, a letter has been received from Bp. Boone, dated at Shanghai, 12th Oct., 1846, from which we extract the following:

"In my last, I asked for a layman, to conduct our school. I have no doubt of the proposition meeting the concurrence of the Committee; and I trust that the Lord will, in mercy, put it into the heart of the right man to come. I await his arrival with great anxiety.

I also mentioned, that I had hired a house, to allow of the enlargement of our school for the next year. It is not yet ready for occupation, but I hope to get possession in two or three weeks.

The lower story will be our chapel, and will accommodate about two hundred persons. I expected to have the use of it some time since, but the Chinese are very much wanting in punctuality. We are to pay a rent of \$250 per annum, in advance. When this house is ready for us, Miss Jones proposes to go there and live with the boys. This is a proposition of her own; and it will give the Committee some idea of her zeal in the work to which she has de-

voted herself. It will also furnish them with a valuable fact, from which to infer the sense of security in which we live here, when a female feels at liberty to go and live alone in a house in the midst of a Chinese city.

I would not have made the proposal of such an undertaking to her myself, as I felt that I had no right to ask it; but as it was her own voluntary offer, and believing that there was no risk, I readily acceded. It will be of much importance to the boys. \* \* \* \*

I shall endeavor, in future, to keep you supplied with intelligence for the 'Spirit of Missions.' For this purpose, I have requested each member of the Mission to keep a journal, to be handed in to me once a quarter, that I may forward it to you. Upon first arriving, the whole time of the Missionary is passed in his study. If he walks abroad, for want of a knowledge of the language, he has but little intercourse with the people. A journal, kept under such circumstances, could only chronicle the difficulties daily encountered in learning the language, which have a painful monotony to the student himself, and would be uninteresting to any one else. They are now visiting daily among the people, and hope soon to form catechetical classes; and I trust they will meet with much that will illustrate the condition of the people, and excite interest in their behalf. From the school, I will also send you reports.

I send you a copy of the catechism I have prepared for the use of candidates for baptism, and two copies of the translation of the Morning Prayer, and the service for the baptism of adults. They will be interesting to you, as our first efforts in print.

The English Consul, Captain Balfour, who has resided here since the

port was opened, and who has been very friendly to Missionary operations, to our great regret, has just left us. Previous to his departure, and as one of his last acts, he secured a lot of two or three acres of land, for the erection of a Church of England Chapel. It is hoped this building may be completed within a year from this time. Should we succeed in getting out a good clergyman it will be of essential service to the community here, and relieve the Missionaries from the labor of preaching in English, not felt at present, as they are not yet able to preach in Chinese.

The new Consul, Mr. Alcock, has, I understand, entered warmly into the plan of the Chapel, and appears in every way friendly to exertions for the religious improvement of his own countrymen and of the Chinese. Divine service is held every Sunday at the Consulate, which we attend, and the Communion is administered at my house once a month, in which we are joined by the Rev. Mr. McClatchie, two pious English merchants, and our friend Chai.

The service at the Consulate, and also one on shipboard, during the autumn and winter months, is sustained by Mr. McClatchie and the members of our Mission. The holding Divine service, as we do at present, at the British Consulate, has an excellent effect upon the minds of the Chinese. The Consul mentioned to me a few days since, that the chief magistrate of this place had repeatedly said to him, that he envied him his regularly recurring Sabbath. This I regard as a very interesting testimony of man's need of such a provision.

Doctor Medhurst has built a Chapel within the city, which is crowded every time he preaches.

## India.

### MISSIONS OF THE CHURCH OF ENGLAND IN INDIA.

#### VISITATION OF THE BISHOP OF MADRAS.

##### TINNEVELLY.

In our last number we gave an account of a part of the Visitation of the Bishop of Madras, taken from his Journal. We now lay before our readers a further portion of this most interesting report.

##### *Suvisheshapooram.*

Sept. 10, 1845.—This is the principal Station of an excellent Missionary, the Rev. E. Sargent; and I arrived here about nine last night, having been at work since half-past four in the morning, when I quitted Edeiyenkooddy, and therefore very tired. I am, however, amply repaid for my fatigue.

We reached Athiseyapooram before the sun was too hot; and here we were met, on the confines of this district, by Mr. Sargent, accompanied by the Rev. H. Baker, jun., of Travancore, whom I was very glad to see once more; and I was welcomed by Mr. Sargent, as I am by all, with true Missionary hospitality—a table spread for me in the wilderness.

At Athiseyapooram I found a pretty village Church, a real Church, quite new; indeed, it had not yet been opened for Divine Service; Mr. Sargent, like Mr. Dent, wishing a new Church to be opened by his Bishop. It is forty-five feet long, by twenty-one in width, exclusive of the chancel; and it was quite filled yesterday, when I confirmed there two hundred and forty-two persons.

In the afternoon we rode, in the course of about seven miles, through six other Christian Villages, each with its little Prayer-house and resident Catechist; and the last on the road, before you reach

Suvisheshapooram, possessing a Church, exactly the counterpart of that at Athiseyapooram, and likewise quite new. At Mr. Sargent's request, I preached here to the people on the opening of their Church. It has never yet been my good fortune, since I came to India, to pass through seven Christian villages in a seven miles' ride, and to rest for the night at an eighth.

This is a most important Missionary District, from the number of persons under Christian instruction, and from the contiguity of its Christian villages, whereby the inhabitants support, comfort, and, when necessary, defend one another. My worthy friend, the Rev. John Devasagayam, of whom I have spoken so often, on other occasions, as such an excellent specimen of a Native Priest, joined me here this morning. Two hundred and five persons have just been confirmed by me in the temporary Church, a thatched room, which will shortly be superseded by that noble Church of which I am invited to lay the first stone this evening.

##### *Asirvadapooram.*

Sept. 11.—The examination of the Schools yesterday was, on the whole, very satisfactory. The poor girls were frightened, and fright made them blunder occasionally; but the boys, especially those of Mr. Sargent's Boarding School, acquitted themselves nobly; and these poor, and more than half-naked creatures, gave an account of the Christian Faith, and answered questions in Scripture History, with a ready accuracy which would be considered highly creditable to any School in Europe. I heartily congratulated Mr. Sargent on their proficiency.

My address to his Catechists was long



and earnest. After dwelling on their peculiar duties, I reasoned with them quietly, but unsparingly, on the unevangelical, and, indeed, anti-evangelical character of caste, to which the Shannars are as obstinate adherents as are the Brahmins. I saw they felt my remarks, for the blood rose to their cheeks.

As soon as the sun was sufficiently low, I laid the first stone of the intended Church of St. John the Evangelist. After the Congregation had sung a Tamul Hymn, to an European air, I spoke to them with tears in my eyes and thankfulness in my heart, on the subject which had brought us together. Would that the friends and opponents of Missions could have been present. I have not the slightest desire to be "picturesque" in my description of what I see in Tinnevely; but am, on the contrary, very anxious to avoid any language that might be misconstrued into over-praise; but there was a simple reality about the scene before me which made my heart run over. There stood a crowd of Native Christians, of whose Christianity there is no more doubt than of our own, and of whose sincerity as of ours, there is but One able to decide, but who evidently took a deep interest in what was going on; and there stood, among the other ministers of Christ who were present, the venerable John Devasagayam—he is sixty years of age, and has been laboring as a teacher of the gospel before the days of Bishop Middleton—a pure Native, and as pure a Christian as ever looked unto *Jesus*, and to Him only, as *the author and finisher of our faith*.

John offered up the appointed prayers; and I prayed also that God, for His dear Son's sake, would bless our undertaking; and then they laid into its place the first stone of what I trust will soon spring up a noble Church. Before we left the ground several stone

idols were thrown by the people into the foundation.

For the last two nights the heat has been very oppressive; a stifling breathless heat, which is the general characteristic of September throughout India. We were obliged to set off long before daylight; and when I had accomplished the ride of ten miles I felt much exhausted. I was welcomed by a long avenue of Native Christians; and at the end of this living avenue stood a remarkably pretty Church, the interior of which fully keeps the promise of its outward form. It has been recently built by the Rev. G. Pettitt, the senior Missionary at Tinnevely, and one of the most faithful and zealous, this place being the centre of his district, although in consequence of his other duties he is obliged to reside chiefly at Palamcottah.

The Church of Asirvadapooram, the largest and handsomest village Church I have yet seen at Tinnevely, was built by Mr. Pettitt, and opened for Divine Service about a year ago. It is forty-five feet in length—to which must be added ten more for the chancel—and thirty-three in breadth, and is entered by a lofty and well proportioned door. In this fine Church, which was thronged with earnest-looking men and women—there was no room within the walls for the children, and I am told that about seven hundred persons were present, including those under the pandal, or temporary verandah—two hundred and forty-two were brought up in a most orderly manner, "to be confirmed by the Bishop." My Sermon was interpreted by Mr. Pettitt, with a fluency which shows his thorough knowledge of the Tamul, of which most difficult language he is, I believe, a complete master. It quite repaid me for my fatigue to see such a sight, and to preach the Gospel of our dear Lord to such a Congregation.

## Intelligence.

### MISSION SCHOOLS IN WESTERN AFRICA.

We have received very many communications from Sunday Schools, making inquiries concerning the condition and progress of their beneficiaries, in the Mission Schools at the Stations in Western Africa. In some cases, contributions have actually been withheld, because our Missionaries have not furnished such information.

Now, it is very natural that the youthful patrons of these poor little heathen children, should feel a desire to know something of those whose support they furnish, but we cannot help thinking that there is a danger to themselves, lest in this anxiety they may be losing sight of the true principle of Missionary effort. The work of Missions is pre-eminently a work of faith, and the end, the glory of God ; while the obligation to engage in that work and to promote that end, is equally binding upon old and young, whatever be the sphere of labor, and whatever be the prospect of success.

If, however, we are willing to contribute no longer than we can see results, are we not walking more by sight than by faith ? If we cannot continue patient in well-doing, unless something visible connect ourselves and our own names with our benefactions, may there not creep in, a mingling of some other motive, than a pure concern for the divine glory ? and if we allow feelings of disappointment to diminish our interest in the salvation of souls, are we not measuring our obligation in the matter, by the degree of our success ?

Our juvenile friends should remember, that boys and girls in Africa are not only like themselves, often needing reproof and admonition, as well as commendation ; but, that they have far greater disadvantages to contend with, in consequence of the state of horrible degradation from which they have been taken. It must of course follow, that the reports made by the Missionaries must make unfavorable mention of a good many of these pupils. We should like to know then, whether their patrons are expecting to hear nothing less than that every child whom they support, gives evidence of true conversion to God, and is daily advancing in all spiritual benediction and grace ? If this be the case, disappointment must certainly ensue, and one by one the contributors will fall off ; until the support of these schools is left to the general fund of the Committee.

We respectfully commend these considerations to the superintendents and teachers of our Sunday Schools, giving them the general assurance, that their contributions are faithfully appropriated, and that, under the divine blessing, the fruits are already most manifest. Indeed, to these schools of the Mission, we look for the reward of present labors. From them we hope ere long to draw native missionaries, who shall be able to proclaim to their own countrymen the message of everlasting salvation.

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MISSION IN AFRICA.—In consequence of the peculiarly trying nature of the climate in Western Africa, the Foreign Committee have resolved to allow their Missionaries to return on a visit to the United States every fourth year, for the

purpose of recruiting their health. A similar rule has been adopted by the Church Missionary Society in reference to the Missionaries at Sierra Leone.

**FUNDS.**—The Foreign Committee are pressing in need of immediate contributions.

**MISSIONARIES WANTED.**—Four Missionaries are needed for Africa, two for China, and one Layman to take the supervision of the school connected with the Mission at Shanghai, China.

**JOURNALS OF MISSIONARIES.**—We hope that the journals from Africa, in this number, will be carefully read.

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th Jan. to 15th Feb., 1847:

#### MAINE.

*Portland*—St. Stephen's Ch., S. S.,  
ed. Africa ..... \$15 00

#### VERMONT.

*Middlebury*—St. Stephen's Church,  
Ladies' Miss. Soc., Constanti-  
nople..... 5 00  
*Rutland*—Trinity Ch. .... 9 31  
Do., Mrs. Mary W. Morris, for  
China ..... 3 69 18 00

#### MASSACHUSETTS.

*Boston*—Grace Ch., New Year off'g. 24 13  
Do., do, ed. Africa. 75 87  
Trinity Ch., part..... 75 00  
Do., S. S., part..... 17 33  
Do., S. S., Africa ..... 15 71  
*Newburyport*—St. Paul's Ch., part... 8 00  
Do., Africa..... 2 00  
*Roxbury*—St. James' Ch., China,  
\$6 50; Africa, \$6 50 ..... 13 00  
*Springfield*—Christ Ch., half yearly  
payment for ed. boy, Africa... 10 00  
*Taunton*—St. Thomas' Ch., S. S., ed.  
of a child, Africa..... 20 00  
Do., ed. John West, China..... 25 00  
Do., Christmas off'gs..... 8 54  
*Wilkinsonville*—St. John's, part.... 8 50 303 08

#### RHODE ISLAND.

*Newport*—Zion Church, for ed. J. H.  
Harrison and Benj. Watson,  
half yearly payment, Africa.. 20 00  
*Providence*—Grace Ch., S. S., Africa. 40 00  
Do., Sewing Circle, Africa..... 20 00 80 00

#### CONNECTICUT.

*Branford*—Trinity Ch., general, \$5;  
Africa, \$5..... 10 00  
Do., S. S., Christmas Coll.,  $\frac{1}{2}$ ... 1 08  
*Brookfield*—St. Paul's Ch., for Con-  
stantinople..... 8 00  
*Fairfield*—Trinity Ch..... 6 33  
Do., S. S., for ed. Walter Buck-  
ly, Africa..... 9 72  
*New London*—St. James' Ch., S. S.,  
ed. Ichabod Pease, Africa..... 20 00  
*Poquetanock*—St. James' Ch., "L. &  
P.," Constantinople..... 10 00 65 13

### NEW YORK.

*Brooklyn*—Christ Ch., for Africa...102 50  
Ch. Holy Trinity, S. N. Burrill .. 1 50  
St. Ann's Ch., "C. R. H.,"  $\frac{1}{2}$ .... 50 00  
*Factoryville*—Trinity Ch., Miss. Soc.  
to be added to the funds now  
in trust for China..... 33 50  
*Fishkill Landing*—St. Ann's Ch..... 22 37  
Do., for Constantinople..... 5 00  
Do., S. S., 26 cts.; Constantino-  
ple, 50 cts.; Athens, 50 cts.... 1 25  
Do., John Atticus Robertson, for  
Athens..... 5 00  
*Granville*—Trinity Ch., for Constan-  
tinople..... 4 00  
*New York*—Ch. of the Ascension,  
for Athens, \$2; China, \$50; Af-  
rica, \$50; general, \$318 83;  
Edward Gamman, ed. China,  
\$25; a Lady, \$3.....\$418 88  
Do., for ed. China S. S.—Dr. B.,  
Rector—Mrs. R.—J. H.—E.—  
D. P. L.—each \$25; B. R. W.—  
W. H. A.—S. B.—each \$50;  
3d ann. payment in completion  
of pledge for \$750.....\$325 00  
Do., a Lady, for Africa... \$3 00  
Do., Juvenile Miss. Assoc., con-  
tributions for 1846, for ed. child  
in Africa, \$20; for Greece, \$20;  
general purposes, \$28 60. \$68 60 845 43  
Do., through Mrs. G. T. Bedell, for  
bread fund, Athens, for 1846,  
Mrs. Capt. R.—Mrs. R. H.—  
Mrs. W. W.—Mrs. R.—Mrs. E.  
H.—Mrs. M. H.—Mrs. H. B.—  
Philadelphia, each \$20; Mrs.  
S. S., (N. Y.) \$20; Mrs. A.,  
\$5; Miss P., \$5; Miss. H. W.,  
\$5. Philadelphia, St. Mary's  
Ch., Hamiltonville, \$3; Mrs.  
O., N. Y., \$1; subscriptions re-  
ceived after the acknowledg-  
ment for 1845, Mrs. R. H.—  
Mrs. R.—Miss R., (Philadel-  
phia), in all, \$22.....\$201 00  
St. George's Ch., fifth payment  
for ed. beneficiary, Greece... 80 00  
Do., Fem. S. S., ed. Ellen Milnor,  
Africa..... 20 00  
Do., do, ed. child in China .... 25 00  
St. Mark's Ch. from off'gs towards  
ed. of Henry Anthon, China... 5 00



St. Mark's Ch., from Dr. Anthon, as trustee of estate of late Charles Betts, Esq., for Africa.	100 00
St. Thomas' Ch., for Africa, \$5 50; China, \$2 50; general, \$154 20.	162 20
Mrs. J. P., per Floyd Smith, Esq., $\frac{1}{2}$ .	10 00
L. M.	1 00
N. for Foreign Missions, $\frac{1}{2}$ .	50 00
Family Mite-Box.	1 75
Cash.	4 92
<i>New Rochelle</i> —Trinity Ch., Epiphany off'g.	21 45 1427 93

## WESTERN NEW YORK.

<i>Rochester</i> —St. Luke's Ch.	69 50
Do., S. School, Christmas off'g, Africa, $\frac{1}{2}$ .	5 25
Do., ed. Athens, \$50; ed. Africa, \$20; for China, \$10; for Africa, \$50; S. S., for ed. Africa, \$20.	150 00 224 75

## NEW JERSEY.

<i>Burlington</i> —St. Mary's Ch., from the Advent off'gs, one half of the undesignated off'gs, \$20; for Constantinople, \$26; a Lady of the parish, for Constantino- ple, \$5.	50 00
<i>Newark</i> —Trinity Ch. off'gs.	17 00
Do., S. S., Christmas off'g.	4 47
<i>Salem</i> —St. John's Ch.	11 07 82 54

## PENNSYLVANIA.

<i>Harrisburg</i> —St. Stephen's Ch., S. S., ed. of Joseph Howland Coit, Africa.	20 00
<i>Kingsessing</i> —Jacob Donaldson, Esq., 5th payment, for ed. of a boy, Africa.	20 00
<i>Norristown</i> —St. John's Ch., $\frac{1}{2}$ .	12 85
Do., S. S., $\frac{1}{2}$ .	13 64
<i>Philadelphia</i> —St. Paul's Ch., S. S., Christmas off'g, for Africa, \$40; for China, \$40.	80 00
Do., Male S. S., $\frac{1}{2}$ .	7 50
Christ Ch., \$20; special for Con- stantinople, \$56.	75 00
St. Andrew's Ch., a Lady of, for ed. of William Hillegas, China.	25 00
Grace Ch., Fem. Society, China, \$25; Athens, \$25.	50 00
X., half of \$100.	50 00
E., half of \$20.	10 00
<i>Pittsburg</i> —St. Andrew's Ch., S. S., half yearly payment for ed. 3 children, China.	37 50 401 50

## MARYLAND.

<i>Georgetown, D. C.</i> —Christ Ch., La- dies' Miss. Soc., Africa.	5 00
<i>Baltimore</i> —Christ Ch., African Sch. Misses Nicholson, Africa, \$5; China, \$5.	10 00
From Mr. James Hooper, for For. Miss., \$10; for China, \$4 04; Africa, \$5; Cape Palm- as, \$2 50; For. Miss., \$3 16.	44 70
Rev. Mr. Riley, contributions for Africa, from S. S. Children, Western Missions, Baltimore.	6 33
Christ Ch., Male S. S., China.	25 00
Do., Christmas off'g Fem. S. S., ed. Lavinia Johns, China.	25 00
<i>Talbot Co.</i> —St. Peter's Ch., \$5; for Constantinople, \$5.	10 00
Do., an unknown Individual, per Rev. Dr. Mason, $\frac{1}{2}$ .	2 50
<i>Washington, D. C.</i> —Christ Ch., S. S., ed. boy, Africa.	20 00 153 58

## DELAWARE.

<i>Wilmington</i> —St. Andrew's Ch., for Africa.	20 00
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## VIRGINIA.

<i>Alexandria</i> —Christ Ch., Ladies of, for bread fund, Athens.	25 00
Do., do., for For. Miss.	2 00
Do., S. S., for ed. of a child, Africa.	20 00
Do., a few friends, per Rev. Dr. Wilmer, for ed. William H. Wilmer, Africa.	23 00
<i>Berkley Co., Martinsburg</i> —Trinity Ch., for Africa, \$8 25; China, \$8 25; do. S. S., for Africa, \$3 50.	20 00
<i>Essex Co.</i> —St. Paul's Ch.	41 07
<i>Fortress Monroe</i> —Cenion Ch.	5 00
<i>Hedgesville</i> —Mt. Zion Ch., for China.	2 50
<i>Henrico pa.</i> —St. John's Ch.	16 52
Do., Mrs. L. R. Alexander, Afri- ca, \$3; and China, \$2.	5 00
<i>King Geo. City</i> —St. Paul's Ch.	9 00
<i>Loudon Co.</i> —Meade pa., $\frac{1}{2}$ .	14 28
<i>Leesburg</i> —St. James' Ch., coll. in S. S. during the year 1846, $\frac{1}{2}$ .	5 55
Do., coll. on 10th & 24th, Jan., $\frac{1}{2}$ .	24 45
<i>Petersburg</i> —A Presbyter.	10 00
<i>Raleigh and Dale parishes.</i>	7 50
<i>St. Ann's and South Farnham par's.</i>	2 93
Dr. Wm. A. Patterson.	5 00 233 80

## SOUTH CAROLINA.

<i>Charleston</i> —St. Philip's Ch., for Af- rica, \$10; China, \$20; Con- stantinople, \$45.	75 00
St. Stephen's Ch., Fem. Teach- ers, for ed. Constantia Dupont, Africa.	5 50
Do., Christmas Miss. lecture.	2 87
St. Peter's Ch., Mrs. Thos. S. Grimki, ed. of a boy, China.	25 00
Do., several Ladies, per Mrs. De Saussure, for ed. of a child, China.	23 50
Do., Working Society, ed. Mrs. Hill's school, Greece.	110 50
<i>North Santee</i> —Ch. of the Messiah, \$15; for China, \$10.	25 05 267 37

## GEORGIA.

<i>Savannah</i> —Christ Ch., Christmas off'g, towards the erection of a chapel at Shanghai.	75 00
Do., do., for general purposes, \$6; do., for Greece, \$2 50; do., for Africa, 50 cts.	9 00 84 00

## LOUISIANA.

<i>New Orleans</i> —St. Paul's Ch., S. S., ed. boy, Africa.	20 00
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## KENTUCKY.

<i>Louisville</i> —Christ Ch., S. S., annual subscription, Constantinople.	25 00
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## OHIO.

<i>Ashtabula</i> —St. Peter's Ch., for Con- stantinople.	8 00
<i>Cincinnati</i> —St. Paul's Ch., S. S., for 1846.	19 27
Christ Ch., for China, \$2; for Africa, \$18 50.	20 50
<i>Ohio City</i> —A Friend.	5 00
<i>Steubenville</i> —St. Paul's Ch., Christ- mas off'g, $\frac{1}{2}$ .	10 00
Do., Anonymous, a Mite, for Africa	1 00 63 77

## ILLINOIS.

<i>Chicago</i> —Fourth of a collection, St. James' Ch.	4 25
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## LEGACY.

First payment of interest on Legacy of late Hanford Smith, Esq., Newark, N. J.	134 47
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TOTAL, \$3,916 15

(Total since 15th June, 1846, \$19,030 85.)



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